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ers and western customers, as well as the citizens of
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A large supply of second-hand Pianos constantly on
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T. S. BERRY, at his manufactory for piano and dealer, whole-
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supply of a large amount of moderately warmed pure air, en-
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MANUFACTURED BY
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THE SUBSCRIBERS have constantly on hand and keep constantly on
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THEY SELL FOR HALF PRICE.
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work, admirably adapted to American climate, and the
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, DECEMBER 8, 1853. NUMBER 262.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

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PAPAL CHURCH OF NEW GRANADA.

EFFECTS ON THE PEOPLE OF THE NEW SYSTEM.

It is impossible at this early day to predict the final and full effect that is to result from the late change in the religious policy of this State, which may the Papal Church has been made in a great measure a *voluntary system*. It requires a long time for these people to *realize* any great change that comes over their prospects. There are no railroads here, or telegraphs—few newspapers, and these not for the masses, and of course general intelligence cannot prevail. A fact that is narrated by an American resident of a neighboring province illustrates this point. When the new law of universal suffrage was proclaimed there, so ignorant were the people of its real nature that many of them supposed it was only some new device of their rulers, to extract more money from their pockets, and accordingly kept away from the polls. Others were persuaded by party leaders, that unless they voted they would be punished; and also, as the ballot was to be secret, they must not know for whom they voted, but must go to the polls and deposit such ballots as they (their leaders) put into their hands. Now it is easy to infer that such people as these will be a long time in finding out their true relation to the Papal Church under the new system, especially as we cannot suppose the priests will be at all anxious to let them learn their liberty.

But the people in this city are generally more intelligent than those I have named; and as they have already begun to act in the matter, we can infer in some measure from their action what the others will do by and by. In my last I gave some account of the taxes, or church rates, published by the acting bishop of this diocese. Now, so far as these are for specific services of the priests, it is evident that they will be collected, since they will not do the work without the pay. But when you come to the *contributions*, called by the church "*tithes and first fruits*," and by the late law made *voluntary*, that is a different thing. Hitherto the Church could use the arm of the State in collecting these, but she can do so no longer. The only means she can use are moral influences, and these among the wealthier class are not very strong. Whatever a man subscribes can be collected by law, but he may subscribe as little as he chooses. The subject began to be agitated by the priests before the new law came into operation, and the people were reminded that the church was in danger of lacking the means of support, and that a solemn obligation rested on them to see her supplied with the needed funds. Various articles were printed in the papers, by way of inciting the people to action; and various plans of action were proposed. At length it was decided to call a general meeting of the citizens in the cathedral, to talk over the subject and raise subscriptions. It was the hope that thus a greater degree of enthusiasm would be roused than in any other way. So the meeting was advertised to be held on a Sunday evening, after the close of an important election. The time came, but only a small number of the citizens attended. Hoping to secure a better attendance, the meeting adjourned till a subsequent day; but on the second day fewer attended than at the first. At these meetings some discussion took place, not exactly in the strain of "submission" proper for the "sons of the church." Though the presiding officer, (who calls himself "Apostolic Visitor," and assumes the rights of a bishop) had called the meeting for "consultation," it appeared that all the consulting intended, was to be on one side only: he had called them together to consult *his will*, as to their future conduct. The sum of his decision after a preface of conciliating and awakening tendency, was that, as a matter of course, every "son of the church" would feel himself bound to pay the tithes and first fruits, just as when there was law to compel them to do so; indeed they would pay more now than before, because now conscience—not law—was to be the collector. But it appears that some of the audience had come for a consulting *with*, and not *of*, his worship, and were disposed to give their opinion also; and that a large majority did not approve of the old method of getting as much money out of them as was possible, by dividing the dues into as many heads as possible, but thought it more equitable for each one to consider how much he was able to pay to the church, and then subscribe that sum under a single head. The chief advocate of this idea was the highest civil official of the province, the Governor, but the "Provisor" or "Visitor" treated him like a schoolboy: "Do you call yourself a Catholic?"—"I do." "Then you are a *son* of the Church. I am a *father*; it is my part to command—yours to obey." These may not be the exact words used, but they convey the idea well enough. Thus rebuked, the Governor made little reply; but knowing the general feeling in the assembly, was content to let motions answer instead of words. The time for action came. The subscription list was circulated, with two headings, "Tithes," and "First Fruits," but less than a dozen names were given (I think this is correct), and all, or nearly all of these, put their several sums under "Tithes," leaving "First Fruits" quite blank. This was a practical lesson for haughty Sir Provisor, that he will not be likely to forget. It showed him that the people here will not be *his* slaves; and that lesson has been confirmed since. Finding that public meetings had no better effect than to strengthen the independent feeling of the people, it was decided to circulate the list privately. This measure was more successful, as a large portion of the most able men of the city (about thirty-five or forty, perhaps,) have put down their names opposite such sums as they chose to give, and most of them have subscribed pretty liberally; but still, of all the number I think there are only three or four that have subscribed under both heads,—"First Fruits" being still left with a very meager show. The whole sum subscribed, however, is less than $6000 per year, a sum quite insufficient in itself to answer its design; but as the church has a large amount of funded property, it is likely that it will be able to cover expenses,—that none of the priests will starve; and we shall have no lack of processions, candles, and bell-pounding, for the year to come.

But the practical lesson taught by these doings is an easy one. The most intelligent and wealthy part of the people are not enslaved to the priests. (I am told that few of the *men* ever go to confession.) And now that there is no law enforcing obedience, they will render just as little of it as they choose.

The church has only spiritual remedies at her disposal, and what can she do with these? Suppose she were to commence the work of discipline, what would it amount to? She must discipline and excommunicate almost all her most wealthy members, and then where is she to get a support? She is in a bad fix, and she is aware of it. She will be able to bind the chains of superstition on the minds of the more ignorant classes for a while, but it will not last long. They will gradually find out their rights, and then many of them will go farther in their defection than these more intelligent ones. Oh, that they all had spiritual teachers to open to them the true Word of God!

J. R.

PANAMA, Nov. 8, 1853.

THAT ANOMALOUS TIE.

MESSRS. EDITORS:—In *The Independent* of Oct. 20, in giving an account of the Congregational churches of Wyoming county, N. Y., you say, "Three are connected with Presbytery by that anomalous tie which it seems so difficult to understand."

Having been a reader of your paper for more than two years, I have often thought that some of your correspondents did not understand the relation of Congregational churches to Presbytery. Some of my New England correspondents ask me what it is. Permit me, then, not exactly to untie the connection, but to explain it so that all your readers may understand it.

1st. The present connection is *not* in accordance with the Plan of Union. That plan was adopted by the General Association of Connecticut and the Presbyterian General Assembly in 1801. A part of it is as follows: "If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one church and settling a minister, and that in this case the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct; and if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church; in the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod or the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such counsel. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in Presbytery as a ruling elder of the Presbyterian Church."—See Assembly's Digest, p. 298.

How far this plan was ever adopted, I am not able to say; but although I am acquainted with a great many Congregational churches in New York and Ohio, I do not know of one that ever adopted it. One of the speakers at the Albany Convention, by his remarks seemed to suppose that the "Plan of Union" was the present connecting tie, and argued against it on the ground that a standing committee in a church virtually amounted to the same as having a session in a church.

There is another plan, which is the "anomalous tie." It is called the "Accommodation" or "Accommodating Plan." For its rise and progress I refer to Rev. James H. Hotchkin's History of Western New York.

On page 49 Mr. H. gives an account of the formation, in 1804, of "The Middle Association on the Military Tract and its vicinity"—"the term middle having a reference to its location, as situated between Genesee Association and the Associations of Ontario." On page 82 says Mr. H., "A meeting of the Association (the Middle), held at some period prior to the seventh day of October, 1807, Rev. Joshua Leonard was appointed a commissioner on the part of the Association to attend the meeting of the Synod of Albany at Cooperstown on the day above mentioned, and make some propositions for a union with that body, leaving the churches of the Association at liberty to transact, if they pleased, their internal discipline according to the principles of Congregational government. Mr. Leonard attended the meeting of the Synod, and was cordially received by that body." On page 83 is an account of the action of Synod in relation to the proposition, a part of which is as follows: "Nor do we confine our invitation to you as ministers, but we also extend it to delegates from your churches, whom we are willing to receive as substantially the same with our ruling elders, to assist us in our public deliberations and discussions. Knowing the influence of education and habit, should the churches under your care prefer transacting their internal concerns in their present mode of Congregational government, we assure them of our cheerfulness in leaving them undisturbed in the administration of that government, unless they choose to alter it themselves." The proposition of the Association was accepted, subject to the action of the General Assembly. In 1808 the General Assembly approved of the plan. See Digest, p 310.

The Association, while it was an Association was received as a constituent member of the Synod of Albany, and as such, in 1810, "was represented by one minister (Rev. Joshua Leonard) and one lay commissioner (Col. John Linck-laen) in the General Assembly of that year." This was done while the Association occupied the same ground with Geneva Presbytery. In those days of peace and harmony, it was not deemed improper for a minister to be connected with an Association and with a Presbytery at the same time. See p. 80 of the History.

On page 86 Mr. Hotchkin says, "Nor was this practice of receiving churches under the care of Presbytery, allowing them to administer the government of the church by vote of the male members, and allowing one of the members deputed for that purpose to sit as a ruling elder, and vote in the higher judicatories of the church, peculiar to Western New York. It was a principle acted upon in other parts of the Presbyterian Church in the United States. The Presbytery of Albany had several such churches attached to it. So also the Presbytery of Columbia, that of Newark, of Susquehannah, and a number of others, received churches on the same principle. Annual reports from these churches were received by the Presbyteries as from the other churches under their care. Their records were sent up annually for review and correction. They contributed equally with other churches to the necessary expenses and other funds of the Presbytery."

On page 102 is an account of the dissolution of the Ontario Association and the connection of its members with the Presbytery of Geneva. Mr. H. says, "The churches generally, sooner or later, united with the Presbytery, in st of them we are looked in slumbers, and have no care for ourselves, the benevolent Ruler of the universe is watching over us, and rolling the earth round on its axis, and bearing us forward toward the end of life's journey, no less than *seven or eight thousand miles*, in order that our eyes may again be cheered by the light of the sun, and we made to rejoice in the works of our kind Preserver. And again: while we are occupied with the labors and cares of life during the day and evening, our heavenly Guardian remembers that we need rest, and in order to give us a favorable opportunity for quiet repose, rolls round the earth and carries us forward *sixteen or eighteen thousand miles*, to hide the sun from our view, and to draw around us again the shades of night. Thus is God's benevolence seen in the earth's daily revolution on its axis.

2. Equally conspicuous is the divine goodness in the earth's annual circuit around the sun. This gives the pleasant variety of the different seasons, and affords the inhabitants of most parts of the globe opportunity for cultivating the soil, and thus procuring the necessaries of life. Without this yearly revolution some parts of the earth would be scorched with perpetual sunshine, while other parts would be shrouded in everlasting snow and ice. But in order to produce this important and pleasing variety which the seasons afford, the almighty Governor of the universe bears forward the earth with its inhabitants on its celestial railway more than *one hundred and forty millions of miles* during each of the four seasons; and more than *forty-six millions* every month; and more than *a million and a half* every twenty-four hours; and more than *sixty-two thousand and five hundred* every hour; and more than *eleven hundred* every minute; and more than *eighteen miles* every second! And what should increase our admiration of God's goodness in this operation is, that though the earth is hurried forward with such immense velocity, the perfection of the machinery is such that not the slightest jar is felt, and that we cannot perceive that we are in motion at all, only as we look at the fixed stars. If God had desired to make men miserable, how easily could he have so constituted the machinery of the universe, that we should live in constant fear of being thrown off from the earth, or of having our houses shaken down upon us by these revolutions. But now we have no apprehensions of evil from this immense and double motion of the earth. We may put entire confidence in the supreme Conductor of this heavenly train, and in the perfect safety of the railroad and the car. There will be no accidents—no breaking down—no running off the track—no collision—no stopping, till the archangel's trumpet shall send forth its warning blast, and the mighty angel, standing on the sea and land, shall proclaim that "Time shall be no longer."

E. D. K.

PASTORAL REMINISCENCES.—No. 5.

Time *was* when "protracted meetings" were highly esteemed in New England. How numerous were the mercy drops which, through this medium, fell upon the thirsty Hill of Zion, and how many the souls truly converted to Christ, is not for mortals to determine. True, they usually presented some features more or less objectionable, and at length these were magnified; besides, the non-progressive pastors realized more "ease in Zion" in the absence of their "agitating tendencies;" hence, they came to be numbered among the things *that were*. What has subsequently been the state of our New England churches in respect to revivals need not here be told.

Such a meeting commenced January 1, 18—, in the eastern section of New Hampshire. It should, however, be said, that the town here alluded to, was at this time a moral waste,—intemperance, Sabbath-breaking, and irreligion, in its various forms, for a long series of years, had produced abundantly its bitter fruits. With the exception of emphatically a "little flock" of praying ones, no "token for good" gladdened the spiritual horizon of that region.

"A protracted meeting, then," said Squire G—— to the pastor a few days previous, "a protracted meeting, eh! Well, for one, I think people better stay at home *week* days and pay their debts—Sunday is the time for meetings!"

"I hope," said Captain D——, who, by the way, was a professor, and a truly pious man, "I hope you will try to have a *moderate* meeting—our church is very small now, and if you prejudice people, if by these new measures, you drive them away, we never shall be larger!"

J. S—— and his associates felt deeply interested to neutralize any good results which, peradventure, might follow. Hence, arrangements were made for certain theatrical performances, immediately to succeed the meeting; and indeed from other corresponding "signs of the times," it seemed obvious that, in this town of B——, the earth was iron, and the heavens brass.

EXTRACT FROM JOURNAL.

Jan. 1, 18—. A cold atmosphere; snow deep; only fifty persons out to meeting in the morning; the venerable Mr. F—— preached from 2 Kings 6: 20—"Lord open the eyes of these men,"—a solemn, affecting discourse. P.M.—Seventy-five persons present; sermon by Rev. Mr. H——, from Vermont, Matt. 25: 28,—"Take therefore the talent from him,"—marked attention. Evening.—Some 150 present; subject, "Exceeding sinfulness of sin,"—much apparent solemnity.

Jan. 2—Number increased; Rev. Mr. R——, from Maine, preached upon "Repentance." P.M.—Rev. Mr. E—— on the "Nature and necessity of Regeneration." This afternoon, the general aspect of the congregation was peculiarly solemn. Evening devoted to exhortation and prayer; meeting-house nearly filled.

Jan. 3.—Full congregation; morning subject, Josh. 24: 15—"Choose ye this day whom ye will serve." P. M.—Isaiah 53: 3—"He is despised and rejected of men.—Evening.—House filled; after ringing, Mr. J. D——, a very respectable member of the congregation, arose and with tremulous voice said: "I have lived in this town more than 70 years, and have brought up eleven children, and through all these years no prayer has been offered, and no Bible read by me in that house; and these children have grown up, and some of them gone to the grave, without hearing from me one word about their salvation. Oh! my friends, all these years I have despised and rejected Christ." Much sensation was now evinced, but no confusion. One and another, and another still, reclined his head and silently wept. Sermon from Acts 16: 31—"Believe on the Lord Jesus Christ and thou shalt be saved."

Jan. 4.—House, including galleries, crowded; prayer and opening address by Rev. Mr. H—, from Vermont. Mr. M——, a very respectable, exemplary man, arose in a distant corner and said, in a distinct and solemn tone, "Come all ye that fear the Lord, and I will declare what he has done for my soul." He continued: "Last night I went home feeling I was a lost sinner. I told my wife there was no mercy for me. Fifty years I had lived in God's world an enemy to God. I felt as if I must pray; I called in my workmen and apprentices, and told them that they were lost sinners, and that I was a lost sinner, but I must read the Bible and pray with them. I read a few verses and got on my knees, and O, what a wonderful change in my feelings; I cannot attempt to tell how glorious, how precious Christ appeared. My friends and neighbors, I want to invite you all to come to Christ." After a little consultation, it was deemed the better way to occupy the morning by prayer, exhortation and inquiry. Old Squire G—— among the inquirers; Mr. D——, who had lived more than 70 years without prayer, in very deep distress of mind; thirty-five others asking, "What shall I do to be saved?" P.M.—A converts' meeting; nineteen, male and female, rejoicing in hope; more than fifty under awakening. The cold and the snow, the farm and the money, and the merchandise, seem alike forgotten; the whole field of vision in this congregation appears to be filled with God, the soul and eternity!

Feb. 1.—The theatricals have been enacted by "certain lewd fellows of the baser sort;" one of them on his way home, however, was convicted of sin, and now has a hope in Christ.

Oct. 2.—The snows of winter have been succeeded by the flowers of summer, and these by the frost of autumn—nature has changed, but "grace remains." Since Jan. 1, the pastor has ascertained the erection of twenty-four family altars, and the "indulgence of a hope" by some eighty individuals, most of whom appear well. Old Mr. D—— is a very warm-hearted, working Christian; born when he was old, but intent on redeeming the time. Mr. M—— is a very happy, consistent Christian, and doing much good. Old Squire G—— *was* under awakening. After relinquishing his cups for several weeks, he returned, like the "dog to his vomit." Rum is completing Satan's work. Some others who put their hand to the plow have looked back; especially, two sons of Squire G——, who, at one time, seemed "not far from the kingdom of heaven." On the whole, however, "the Lord has done great things for us, whereof we are glad." The temperance pledge is incorporated into our church covenant; 40 families have pledged themselves to total abstinence. Six rum-shops are voluntarily closed up. Prayer meetings are well sustained; contributions to benevolent objects quadrupled. A deep sympathy awakened and many prayers offered for the slaves. The general morality of the town greatly improved, and so far as human sagacity can determine, many souls, as "vessels of mercy, prepared unto glory," mainly through the instrumentality of this protracted meeting. Thus,

"God can clear the darkest skies,
Can give us day for night—
Make drops of sad repentant rise
To rivers of delight."

N. N.

For the Independent.

TO MARY, WHO BECAME BLIND AT THE AGE OF FOUR YEARS.

Thou hast had bright glimpses, Mary,
Of this fair world of ours,
The sun, the moon, the twinkling stars,
The forms and hues of flowers,—
And the bow of promise, painted
Upon the summer cloud—
The tall, old trees beneath it,
Waving their honors proud.

Thou hast seen the streamlets flowing
The rugged hills between,
And the famed old river swelling
O'er banks of mossy green.
Thou hast seen the gorgeous landscape
With autumn light o'erspread,
The lightning from the thunder-cloud
Hath gleamed around thy head.

Years may roll slowly on, Mary,
While darkness veils thine eyes,
Then ne'er may'st see the rosy dawn,
Or eve's pale star arise;
But never from thy soul's pure depths
Shall those bright visions fade,
Which stamped themselves in beauty there,
Whilst thou in childhood played.

Yet I question sadly, Mary,
Will these soft visions be
Like guardian angels from above,
Nearest in their ministry?
Or, will they fill thy darkened hours
With deep, yet vain regret
That thy morn, which beamed so brightly,
Should thus in night be set?

Will thou strive with fruitless yearning
Through the long and shadowy day,
Still mourning for the beautiful,
And for the *lost*, alway?
The canker—will it eat thy heart
And rob it of its bloom?
The fire of hope—will it burn out
And leave nought but—a tomb?

Ah no! it cannot, cannot be,
'Twill prove a joy to thee,
That thou hast seen this lovely earth
In thy dear infancy.
Upon thy Memory's tablet traced
Are scenes, words may not tell,
Nor shall thy Fancy fold her wing
Within a darkened cell.

For when thou dream'st of heaven, Mary,
'Twill aid thy soaring thought,
That thou, in life's clear morning,
Some gleams of glory caught.
Thou will form some bright conception,
Beneath thy veiled lot,
Of the grandeur of that kingdom
Where *darkness enters not.*

November 22. S. L. M.

DAVID'S ANOINTING.

Bethlehem was already, in Saul's day, a spot of sacred associations. There lay the bones of the beloved Rachel. Thence, when in Gideon's time the Midianites invaded the land, Naomi went into exile, to return with gentle Ruth. There generous Boaz redeemed the fair foreigner and her inheritance; and there Ruth's grandson was now living, Jesse, aged sire of eight sons. Through all idolatrous times this appears to have been "that happy family whose God is the Lord," and their neighborhood to have escaped barbarian oppression.

Upon these hills of Bethlehem Judah, where shepherds had for ages fed their flocks, grew up the beautiful boy, in whose soul lay slumbering the celestial fire of song. Here he developed those physical qualities of agility, strength, and dexterity in the chase, which averted the danger of precocious mental development, with its exhaustion and its corrupting vanity. Those slumbering instincts of poetic enthusiasm had time to move themselves gradually, and awaken by degrees upon a sufficient foundation of robust physical life.

Yet even in earliest life the musical instinct seems to have developed itself—a trait ever apt, where possessed in high perfection, to show itself before other intellectual powers. That divine and rapturous instinct is the last to relinquish its immortal birthright, and reconcile itself to the thraldom of clay; and the first to wake strange complaining symphonies by the rivers of life's Babylon.

How different in this from his brethren! They were never drawn, as by a spell, to the harp. Or if they touched its singular mechanism, their rude hands but jarred its delicate wires with notes of discord. They wondered how *little David* should take to it so kindly. They said perhaps, with a tone of contempt, he never would be fit for anything else. And being a younger son, it is quite possible that his sensitive spirit suffered from their harshness, and that he was treated by them as a household drudge.

Thus when the great Seer was to come to Bethlehem to a festival, and Jesse and his sons were invited, poor David was sent out into the fields to take care of the flocks; and he went, taking his favorite harp along with him. "Somebody must do it," they said; "and who but David?" *He* did not care about festivals.

And as David ascended the mountain side, while they were all gone to the banquet, and felt sad in the wild solitude, methinks I hear him murmur to some plaintive numbers—

"The Lord is my shepherd—I shall not want!
He maketh me lie down in green pastures,
He leadeth me beside the still waters;
He restoreth my soul,
He leadeth me in the paths of righteousness for
his name's sake."

Then musing on the exposures of a shepherd's life, oft called to follow his sheep in the tremendous chasms by the Dead Sea, infested with wild beasts, he adds—

"Yea, though I walk through the valley of the
shadow of death
I will fear no evil, for thou art with me;
Thy rod and thy staff they comfort me."

"David! David!" exclaims a voice, and a messenger comes breathless with haste to tell him he is wanted at the banquet, and that they are all waiting. Astonished, he obeys the summons; and on entering the hall, in the midst of the elders, before his brethren and father, the hoary old Samuel takes him by the hand, pours the precious oil on his head, and salutes him as the Lord's anointed.

And before he well knows where he is or what has happened,

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The Independent.

PASTORAL REMINISCENCES.—No. 4.

In no Christian community, perhaps, has religious fashion in years gone by had more absolute dominion than in New England. It will be remembered that protracted conviction has here been, more than at present, a test of genuine conversion. Long probation, too, previous to admission to the church was another stereotyped religious custom.

On a certain evening the pastor received a request to call at the house of a certain parishioner. The family consisted of parents, somewhat aged, two sons, and three daughters, all adults, and no one of them a professed Christian. What must have been his surprise on entering this house to see father, mother and two children on their knees, the father in broken language attempting to pray, and the rest evincing deep emotion. A like position was soon assumed by the pastor, who raised his heart with his lips in supplication for pardoning mercy upon that household. When the clock struck nine, some account of this singular scene was being given by the father. It seems that during about three gone by years he had been more or less thoughtful. In his younger days he had read some religious treatise which estimated the usual period of conviction from two to seven years. Long he had designed, at the suitable time, to embrace Christ, but had been, as he supposed, for some time working through the preliminary state. On the preceding day, however, an acquaintance in a neighboring town had suddenly fallen dead. This alarmed him. He was himself an old man. He seemed to take it for granted that time with him was too short to prepare for eternity. The thought distressed him. He called his wife and children around him and told them how he felt. To them it was like a thunder clap; alarm seized the whole group. The father began to cry for mercy, the others fell on their knees with him and wept aloud. At eleven o'clock that night a calm and scriptural hope, through the blood of the everlasting covenant, was expressed by the wife. Several days subsequent, most of the children had, it seemed, become "reconciled to God." The father still felt the plague of his own heart, yet whilst succeeding years revealed the genuineness of their piety—his measure of conviction was not sufficiently protracted, and death found him still halting between two opinions.

About the year 1840, said the Rev. Mr. ——, to his younger brother in the ministry, "If possible ride over to S—— to-morrow and see my family, we are in great affliction. But one child, a baptized daughter, the subject of many prayers, recently convicted, but now has lost her conviction, and we fear her soul is lost." The next day this pastor called on his venerable friend, was introduced to the daughter, an educated young lady of some twenty years of age, conversed with her alone upon the great salvation; found her expressing humbly and intelligently a scriptural hope. The "joy of God" seemed welling up in that heart, recently broken and contrite, for sin. Christ was evidently within her, "the hope of glory." Brother S——, said the pastor, your child has—in an intelligent, scriptural, joyful hope! "No," said he, "impossible! Why it was only one week ago yesterday when she was convicted. I was three years under conviction—my wife drank the wormwood and the gall seven years, and one of my deacons was anxious much longer than that before his conversion; if therefore my daughter has hope it is a false hope, it is Finney-ism, I cannot countenance it." This aged brother continued to pray for his unconverted daughter, and to discourage her hope in Christ, most conscientiously, simply because her conviction scarcely preceded her conversion through the lapse of one week. After some three years he consented to her union with the church, and reluctantly yielded the point, that true conversion might possibly follow a short period of conviction.

Nov. 9, 1853. N. N.

For the Independent.

IS IT WELL WITH THEE?

BY A. N. HEAD.

Ask thy spirit ere thou slumberest,
Is it well with thee—is it well?
As one by one thy days thou numberest,
Does conscience tell thee, It is well?

Scanning every secret thought,
Is it well with thee—is it well?
Seest thou cherished sin in aught,
Disapproved but loved? Is it well?

Truly, wisely hast thou spoken?
Is it well with thee—is it well?
This is an undeceiving token
Of thy heart's choice. Is it well?

In folly have thy past hours flown?
Is it well with thee—is it well?
For by thy deeds thou shalt be known,
And judged. With thee is it well?

Time speedeth to the reckoning day.
Is it well with thee—is it well?
Canst thou look on the great white throne and say,
It is well with me—it is well?

"IT IS BETTER TO GIVE THAN TO RECEIVE."

"And so you strip yourself of comfort, for the sake of adding to this rich merchant's gains?"

The widow replied with flushed cheek, "I may seem a light thing to you, but I have taught that I am slowly and surely wiping every stain from my husband's honor, is my greatest earthly comfort. Mr. Miner is his last creditor, and, God willing, every cent shall be paid."

Her coarser relative responded with an emphatic "fiddlestick," and angrily left her presence.

"At last I have it," said a silvery voice, and a sweet face, glad and brilliant, brightened up the gloom.

"Only see, mother! ten dollars, all my own; ten more make twenty; so we shall have a nice little sum for Mr. Miner."

Tears trembled on the widow's lashes, and glittered on her pale cheek. "It is to be the price of thy life, my precious one?" she thought.

"Is the canker worm at the heart of my beautiful flower? Must I give thee up to weary toil, a sacrifice upon the altar of duty? Can it be that God requires it?"

Eva knelt at her mother's feet, where she had fallen with all the abandon of a child, her glance fastened to the shining gold.

Lifting her glance she met that of her mother, full of anxiety, touched with sorrow. A sudden smile broke over her delicate features.

"I was only thinking of the *endless* things this money would buy—don't look so grave, mamma —such a beauty of a warm shawl for you, and a neat crimson cover for that untidy old arm chair, a bit, ever so little bit of carpet, to put down by the bed, that your feet need not feel this cold floor, and a pretty cap, besides coal, and tea, and sugar, and such like comfortable things. But never mind,"—and she sprang to her feet, brushed back her brown curls, and drew on her neat little bonnet,—"never mind, I'll maybe write a book one of these days, that'll make you and I rich. And, dear mother, you shall ride in your own carriage, and maybe those that scorn us now, only because we are poor, may be thankful for our notice. A truce to romance," she gravely continued; "stern reality tells me to go directly up to Madison-street, find Mr. Miner, give him this twenty dollars, take a receipt, add then come home and read and sing to my mother."

Hurriedly Eva passed from her house along the narrow streets. As she went onward, street after street diverged into spacious width and palace-lined splendor. The houses of greatness and wealth glittered in their marble beauty under the golden sunlight. Up broad steps, through portals carved and shining, passed the timid steps of Eva Sterne.

At first the pompous servant smiled a contemptuous denial; but after a moment, perhaps softened by her childish simplicity and winning blue eyes, he deemed it best not to deny her urgency; and she entered this palace of a rich man's home.

Softly her feet sank in the luxurious hall-carpet. Statuary in bronze and marble lined all the way to the staircase. The splendor of the room into which she was ushered seemed to her inexperienced sight too beautiful for actual use, and he who came in, with his kindly glance and handsome face, the noblest perfection of manhood she had ever seen.

"Well, young lady," he said, blandly smiling, "to whom am I indebted for this pleasure?"

"My father, sir, died in your debt," said Eva blushingly, speaking very softly. "By the strictest economy and very hard work, we, my mother and I, have been able to pay all his creditors but yourself. If you will be kind enough to receive the balance of your account in small sums—I am sorry they must be so small, sir—we can in the course of a very few years fully liquidate the debt, and then—we shall have fulfilled my father's dying wish, that every stain might be wiped from his honor." She paused a moment, and said again falteringly, "My father was very unfortunate, sir, and broken in health for many years, but, sir, he was honorable, he would have paid the last cent if it had left him a beggar."

Mr. Miner sat awhile thoughtfully, his dark eyes fastened upon the gentle face before him. After a moment of silence, he raised his head, threw back the mass of curling hair that shadowed his handsome brow, and said:

"I remember your father well. I regretted his death. He was a fine fellow—a fine fellow," he added musingly; "but, my dear young lady, have you the means—do you not embarrass yourself by making these payments?"

Eva blushed again, and looking up, ingenuously replied, "I am obliged to work, sir, but no labor would be too arduous that might save the memory of *such* a father from disgrace."

This she spoke with deep emotion. The rich man turned with a choking in his throat, and tears glistened on his lashes. Eva timidly held out the two gold pieces; he took them, and bidding her stay a moment, hastily left the room.

Almost instantly returning, he handed her a sealed note, saying, "There is the receipt, young lady, and allow me to add, that the mother of such a child must be a happy woman. The whole debt, I find, is nine hundred and seventy-five dollars. You will see by my note what arrangements I have made, and I hope they will be satisfactory."

Eva left him with a lighter heart, and a burning cheek at his praise. His manner was gentle, so fatherly that she felt he would not impose hard conditions, and it would be a pleasure to pay one so kind and forbearing.

At last she got home, and breathlessly sitting at her mother's feet, she opened her letter. Wonder of wonders—a bank note inclosed; she held it without speaking, or looking at its value.

"Read it," she said, after a moments bewilderment, placing the letter in her mother's hand —"here are fifty dollars; what can it mean?"

"This," said the sick woman, bursting into tears, "is a receipt in full, releasing you from the payment of your father's debt. Kind, generous man—He has—he has—God will shower mercies upon him. From a grateful heart I call upon the Father to reward him for this act of kindness. Oh! what shall we say, what shall we do to thank him?"

"Mother," said Eva, smiling through her tears, "I felt as if he was an angel of goodness. Oh, they do wrong, who say that *all* who are wealthy have hard hearts. Mother, can it be possible we are so rich? I wish he knew how very happy he has made us, how much we love and reverence him whenever we think or speak of him, or even hear him spoken of!"

"He has bound two hearts to him forever," murmured her mother.

"Yes, dear Mr. Miner! little he thought how many comforts we wanted. Now we need not stint the fire; we may buy coal, and have a cheerful blaze, please God. And tea, the strip of carpet, the sugar, the little luxuries for *you*, dear mother; and the time, and a very few books for myself. I declare I'm so thankful, I feel as if I ought to go right back and tell him that we shall love him so long as we live."

That evening the grate, heaped with Lehigh, gave the little room an air of reddy comfort. Eva sat near, curls bound softly back from her pure forehead, inditing a touching letter to their benefactor. Her mother's face, lighted with the loss of cankering care, shone with a placid smile, and her every thought was a prayer calling down blessings upon the good rich man.

In another room, far different from the widow's home, but also bright with the blaze of a genial fire, whose red light made richer the polish of costly furniture, sat the noble merchant.

"Pa, what makes you look so happy?" asked Lina, a beautiful girl, passing her smooth hand over his brow.

"Don't I always look happy, my little Lina?"

"Yes, but you keep shutting your eyes as I smiling—so! And how bright face reflected its own. "I think you've had something very nice to do; what was it?"

"Does my little daughter really want to know what has made her father so happy? Here is my Bible; let her turn to the Acts of the Apostles, 20th chapter, 35th verse, and read it carefully."

The beautiful child turned reverently the pages of the holy book, and as she read, she looked up in her father's eyes—

"And to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*"

"Ah! I know," she said, laying her rosy cheek upon his hand; "you have been giving something to some poor beggar, as you did last week, and he thanked you, and said, 'God bless you,' and that's what makes you happy."

Lina read a confirmation in her father's smile —but he said nothing, only kept repeating to himself the words of the Lord Jesus, "it is more blessed to give than to receive."—*Olive Branch.*

A Sermon for the Times.

Such is the title of a Discourse recently preached by the Rev. Dr. McGill, of Allegheny. From Ps xi: 3, he deduces the following proposition:

"*The efficiency and success of Christianity itself demands a condition of social and public order, corresponding to its doctrine.*"

Let our proposition be carefully guarded—It is not meant that the religion of Jesus *depends* upon any prior advance of true civilization and good morals; for these are altogether its own results, and never exist without its own previous power, in the simple story of the cross, bearing on the degradation of our nature. Nor is it meant that our holy religion should be, in any way, imported or created by the civil state, which it originates and improves; for, like its own Eternal Head in heaven, it must be left always free to create, not to be created—to form and reform, not to be conformed to the work of its own hand.

But it means, that unless the public sentiments will cherish its honor and respect its institutions after it has done every thing to create and advance the public weal—unless the creature of its own benignity, the reflex result of its own heavenly power in redeeming men from bonds of horrid cruelty and vile abjectness, will render the homage of a decent regard to the ordinations of this holy religion, its Sabbaths, its sanctuary, its altar, its ministry, its assemblies, its honesty, its justice, its charity, its temperance, and virtue of every kind—then its divinity is the forfeit; its candlestick is removed; it will never stay to work miracles for the state; the masses it had uplifted from debasement to the most perfect republic that was ever awakened to freedom and glory, crash like a baseless fabric; for the pillars of the land are taken away—rot and perish, like a carcass without a soul; for the salt of the earth has spent its savor in vain. The world without, which had evoked from darkness and confusion to light and beauty, and order, will rush back into chaos, it broods no longer on the face of that same abyss, to rescue or recreate the social fabric there, while there is any other spot on the face of the earth to be redeemed and adorned. It will not stay even to convert the souls of men, if public corruption, fraud, falsehood, lawlessness, Sabbath-breaking, disobedience, drunkenness, debauchery, violence, and murder stalk unrestrained by 'the powers that be.' 'If the foundations be destroyed, what can the righteous do?'"

This proposition thus guarded, Dr. McGill proceeds to establish by Scripture, History, observation, and reason, and in a manner peculiar to himself—terse, strong, and conclusive. It is indeed a sermon for the Times, powerfully rebuking some rampant sins, and demonstrating that Christianity itself cannot save us from ruin, unless in our public enactments, and social usages, we render it a due regard. It is by no means an unheard of thing, that God should, for their abuse of his goodness, forsake communities and peoples whom he has highly favored, and give them over to the terrific retributions of their own ungodliness and lusts.—*Presb. of the West.*

"Big Words and Big Preachin'."

Common words—not *low*, but such as decent people use—do the execution. An old minister, now no more, related an incident to me somewhat illustrative. A friend of his, also a minister, went to church to hear the word of God preached and expounded. But it was a mashalling of descriptives. Six syllabled adjectives were flanked by seven-syllabled adverbs, and the whole defended by a dangerous picket of raw Latin and hybrid Greek, and outside the whole a ditch of Hebrew. After marching and countermarching his forces for some time, the orator seemed determined to bring on his reserved guard. It came in the shape of a pleonon of comparatives and a squadron of superlatives, but yet no verb. The old minister looked up in amaze to hear the verb which was to make the sentence—but on came the adjectives. The bold orator hurled them on the enemy, but still no verb. As the anxiety of the old fogy was about exploding, the orator closed the onset by raising both hands and bringing them violently down on the cushion and exclaiming, '*and so forth, and so forth?*' How forcible are right words!" Words full of vigor—words that mean something, and the meaning of which everybody knows! Then everybody has the thought instead of nobody.—*Lawrenceburgh Press.*

CHILDREN'S DEPARTMENT.

A CHAPTER FOR GIRLS.

I have written two chapters on tobacco and perhaps you have not even read them, concluding that as they were addressed to boys, you had nothing to do with them. But I write now to try to convince you that you too have an interest in the subject, and if you have read those chapters, you will better understand what follows.

You may wonder what I have to say to you, for there is little fear that you will ever use tobacco. Some women do indeed take snuff, but I hope not many, and none surely would who knew how injurious it was; and I have heard of a practice called "dipping," that is, rubbing the teeth with a stick dipped in snuff. But this is a habit so detestable I do not like to speak of it, and I have no fear that you will ever fall into it.

What I earnestly wish is this, that you should be convinced that tobacco is injurious and should use all your influence against it. Perhaps you have not much now, you may be quite young, but you have *some* influence; there is no one but may do good or evil to at least one person, and as you grow older you can do more and more.

You may help to prevent your brothers from using tobacco; if they know you dislike it, they will be more likely not to take it: no man will smoke where a lady is, if he knows it to be disagreeable to her. Especially your younger brothers, you can teach them on the subject, and perhaps even prevent their forming so bad a habit. I have heard ladies say "I rather like smoke," "I like to see them enjoy it," when I thought if they only knew the evil it might do, they would express themselves as strongly the other way.

I have seen a young man who smoked nearly all the time, and of course looked rather weak and thin, so that he really depended on the stimulus. And then he found his taste so deadened that water was not good without some brandy in it, and finally he had no strength for the day unless it was built up in the morning on brandy.

But people do not grow and thrive with this kind of strength. Put a plant in a hot-house and let it have plenty of moisture and you may force its growth, but it will be weak and frail, and will never bear exposure. The sun will wither, and the cold wind will blast it. Let another grow in the open air, in a good soil, nourished by the rain and dew, and it will be healthy and strong. This is the difference between a body kept up by stimulants, and a young frame nourished by healthful food and exercise.

I have said nothing here on the source of neatness and comfort. If you have ever been in a railway car, a steamboat, or even in the Crystal Palace, you will need no such lesson. I only wish to speak of what is *right*.

Let me beg of you to use all the influence you have with your brothers and friends on the right side. You can do much, they care for your opinion, and though they may not always acknowledge it, will generally be inclined to do what will please you. Will you try? According to the power which God has given you, will you try to do good in this way as you have opportunity? *A.

For the Independent.

A THOUGHT.

BY LUCY LARCOM.

If thou hast never weighed a passing thought,
Come forth and stand beside the restless sea.
Not all the waves that heave her breast shall be
Unto the answering shore in music brought,
Yet no far billow swells and sinks for naught;
Each yields the next its dying energy.
That high, glad wave, whose breaking startles thee,
From thousand ripples its full grandeur caught.
A verb has burst within earth's fiery heart,
Deepening the earthquake's groan, the shock will dart
To farthest zones. Now pause thy soul to tell
Each thought that from her hidden springs may well,
Will power to love's millenium-waves impart,
Or swell the red volcano-tide of hell.

BEVERLY, MASS.

WHAT IF THEY FIGHT?

These stanzas have been published without a name, but may without risk of error be affiliated upon a writer well known to the best readers in America—Martin Farquhar Tupper, of the *Proverbial Philosophy.*

I.

And what if they fight? Can it matter to us
That Russ worry Turk, and Turk worry Russ?
That two fierce fanatics manage at length
To weaken each other's barbarian strength,
And Sultan and Czar from their pinnacles hurl'd,
Both blind in the dust for the good of the world?
Can it matter to us? What need that we fight
For Muscovite insult, or Musselman right,—
For Mahomet's Turkey, presuming on Fate,
Or Petersburgh's power, founded on Hate?
No!—England, the peaceful, does all that she can
For the rights and the progress of civilized man,
But cannot consent in a quarrel to mix,
The limits of savage with savage to fix,
Or strive to prop up, for one treasure-bought hour,
So false and so foolish a "balance of power."
Then, rush to the battle! make short bloody work,—
All foul of each enemy, O Russ, and Turk!
By mutual slaughter and fury to purge
Fair Europe of boils at her uttermost verge.
Press forward, ye frenzied and barbarous hordes,
With matchlocks and arrows and maces and swords,
And let the bad blood of the world be let out
By hands that are skill'd in the bowstring and knout.
Go—turban'd and scymetar'd Pagan,—attack
The blood drunken Tartar and brutal Cossack;
Go—red-revolutionist infidel herd,
The kite, and the raven, and every foul bird,
Mix, mix in the *melee!* and drain to the south
This ulcer of earth in the Danube's red mouth!

II.

Can it matter to us? O, the matter is much,
If Earth can be purged from the poison of such;
If half her hot humors be drawn from her head,
To the foot-distant seton of Turkey instead;
If soldiers and farmers, and people entire,
Converge to the Balkan from Russia and France;
If Europe is cleansed of her dregs and her scum,
By the blare of the bugle and tap of the drum;
If the flare of the crescent grow more and more dim,
And the bear be made weak in each murderous limb,
And tyranny, darkness, and fatalist zeal,
Be shot down by bullet and cut down by steel,
And all that is barbarous, vile, and abhorr'd
Be broken together, and smothered in blood!
—Can it matter to us? Can it matter to man?
O press to the front, dear liberty's van!
Around thee, fair Hungary, crush'd and cast down,
And find a new use for thy newly found crown!
Can it matter?—The Rubicon now is the Pruth,
Go forth, Alexander in Louis Kossuth!
Can it matter? Yes, Poland, your hour revives,
Kosciusko still lives in ten million of lives!
Can it matter?—Young Italy, patient but bold,
Unkindle dear Rome, and her glories of old,
Awake her to life by the Tiber's fair flow,
And send to their limbo the Pope and the priest.
Can it matter? O, Greece, thou world honored Greece,
Arise in old majesty, beauty, and peace,
And out of this blood-bath of nations be paid
A Pericles-Age in the reign of the mind.

How does he cut up?

I shall never forget how this struck me, when, some years ago, I heard it applied to the settlement of a rich man's estate. It was not, how much was he worth, how many thousand dollars has he left of this kind or that, but *how does he cut up?* As if he had been no more than a stalled fat ox, about whose weight there had been different estimates before he was slaughtered and brought to the block, and quartered and his tallow taken out. And what comparison would be more appropriate, where men have devoted all their powers and prowess to making money, from a supreme love of it, to the neglect of every higher interest?

MISCELLANY.

A dog story illustrative of the power and success of the Maine Law was told by Mr. Lee, that greatly amused the audience on a recent occasion in Syracuse. "I was passing," said he, along one of the streets of New York, and saw some firemen amusing themselves by throwing water from a large hose that was attached to the street hydrant. At one time they threw it high in the air, then they sprinkled the streets for a great distance around; anon they put it in the stream and threw the street pavement in a straight line. "Just as I passed them," said the speaker, "a large dog was seen approaching the stream. The firemen tested his spunk by playing in his face. With the energy of one determined to resist a foe at all hazards the brave fellow sprang upon the stream, barked, gnashed with his teeth, bit it, but all in vain. After a desperate struggle long continued, the poor fellow gave up, and amid the jeers and laughter of the crowd, slunk away with ears and tail drooped, looking very much chagrined and discomfited. It was a clear defeat. He was a whipped dog! Whipped by a stream of cold water."

THE "PRIVATE" LETTER.—That we may fall of full justice to all parties, we have consigned to the additional privacy of our types to help conceal the "private" movements in Connecticut to which we adverted week before last:

PRIVATE.

The following letter of Rev. Dr. Hall of Norwalk, was intended only for my private satisfaction; and in with the writer's consent, printed but not published, for the gratification of our mutual friends. NATH'L HEWIT

BRIDGEPORT, Oct. 12, 1853. NORWALK, Oct. 8, 1853

REV. DR. HEWIT:

DEAR SIR:—I thank you for the Presbyterian tracts and catalogues which you sent me by my son. I do not blame you, nor wonder that your thoughts are turned toward the Presbyterian Church. I feel that Congregationalism has abandoned not only you, but me also, in that it has departed from its standards, both of doctrine and of polity.

I say this with no reference to the recent occurrences in Bridgeport, for I regard the issue of those matters as most triumphant and glorious in your part; but I say it with reference to the present attitude of our Congregationalism in Connecticut and in Massachusetts with reference to the case of Andover. We have now a disjointed, capricious, irresponsible independency; which holds alike in its embrace be vilest errors and the most precious truth. Whoever will not submit to this state of things, has no other alternative before him, but either to second and tolerate all the vagaries of the Andover Synod, or to withdraw. And with the world before him, scarcely any man who is well informed as loves the Gospel, can hesitate long where to come. The Presbyterian Church is now the bulwark of faith and order in these United States. But the faith and the order of the Gospel now lie prostrate and trodden down by the dominant powers of congregationalism in Connecticut.

The course of Congregationalism has been indeed. Among the remoter, yet actual, and most efficient causes which have led to such looseness in doctrine among us, I cannot but reckon the lent, but sure and irresistible influence of so much trying after union in some of our publishing societies. That these have done great good I know; have rejoiced in it, and still rejoice. But they have taught our people to regard our distinctive doctrines and order (I make no difference in between us and the Presbyterians) as unessential. They have mutilated and altered our sidard books. They have fed our children and youth with sentimental stories, in many of which distinctive and cardinal doctrines of the Gosl are rased ont or ignored. It has been perils for any man to lisp a word of disapprobation even of solicitude. The influence of ubiquite and powerful societies has crushed all who wed out for the correction of the evil. Our resour have been swallowed up; our ministers and pionaries have been left destitute of books attracts calculated to set forth clearly the distince articles of our faith. The great effort hasoen to convince people that our distinctive peculiar are worthless, and that the Gospel can better propagated in destitute parts by laying ose peculiarities aside. The masses have carrient the logic and made it practical. If better pagated in destitute parts without our distinctive crines, then why not at home? The consequenis, that when enemies of the cross of Christ pe about "the Life," and decry "Dogma" as cary to "Spirit," (meaning thereby that there is fundamental or essential *Doctrine* in the Gos) there are masses of people in our churchesly prepared to receive the annunciation as a fresh discovery, and to throw off *Doctrine* ano foe of vital religion. The apostasy of numbers ministers in Connecticut, and of one in one ole chief seats at Andover, seems to me not neso ill an omen, as the indifference which prealls ong our ministers who profess to hold fast ngelical truth, and yet persist in embracing theneresies in the fellowship of our churches. Wan meet the open adversaries of the truth. Wan tear the veil from the face of the hypocritout alas, what can we do, when those who are by the defence of the truth are so ready to take such a stand as to afford an indispensable o ion to the Presbyterian Church no longer to exchange delegations with the General Associa unless it shall purge itself from heresy.

I congratulate you upon the exceedingly happy termination of your late trial the church. I rejoice that you have numerous able friends to rally round you, so as to give the hope of laboring with greater comfort and efficiency than before. I feel as though I would do one good to take those friends by the hand to thank them for their continued and efficient achment to you. I greatly regret that we are no nger to be in the same ecclesiastical body: but shall always prize your friendship and neighborh, and be glad to be allowed still the privilege f resorting to you for counsel and comfort.

Yours truly, EDWIN HALL.

London extends over s area of 78,029 acres, or 122 square miles, and the number of inhabitants, rapidly increasing, was 2,362,236 on the day of the last census.

Lady readers may be interested to know that at Dublin the Queen wore her consort *under head.*

Last year the exports of grain from the Houses of Parliament was £54,000.

Rev. John Armstrong, vicar of Ildenham, Gloucestershire, has been nominated by the Duke of Newcastle, at the suggestion of the Bishop of Cape Town, to the new diocese of Graham's Town in Africa.

Mr. Rowland Hill calculates that the State loses by carrying newspapers 20 000 a year, while by the carrying of letters it gains 1,000,000 a year.

The tea dealers of Edinburgh and Leith will raise a sufficient sum of money to send to the Chinese ten thousand New Testaments in their own language.

The Jews and Austria.—Several of the Hebrew money-changers of London have agreed not to purchase any Austrian bank notes so long as Jewish disabilities are maintained in Austria.

Among the advertisements in a Sydney paper we find the following:

"CAUTION TO EMIGRANTS.—Parties requiring servants of the above description are requested to apply at the office of the undersigned.—R. Towns, Towns's Wharf, 9th May.—150 young, able-bodied men, 25 boys."

Count Walewski, the French Ambassador, has taken the well-known residence of Mr. George Hudson, M.P., at Albert Gate, Knightsbridge, for five years, at a rental of £1,500 per annum.

King Leopold does not receive his English pension. By a return just issued it appears that the sum repaid to the Exchequer was £36,000.

Public lectures are at this moment given on Shakespeare in two Northern Universities—Copenhagen and Christian.

It is rumored that an eminent Wesleyan minister, of great talent, and who is a D.D., is about to secede from the body.—*Wolverhampton Herald.*

Arctic Expedition.—Commander R. J. Le Mesnier M'Clure, in command of the Investigator, Arctic discovery ship, has been promoted to the rank of captain, for services performed in search of Sir John Franklin, and for the discovery of the certainty of a north-west passage. Commander Inglefield also is promoted to the rank of Captain.

Ballot.—Louis Napoleon has conferred a pension of 2000 francs on the parents of the late Lieutenant Bellot, to be continued to his brothers and sisters. The proposal to confer a monument to the memory of Bellot has found favor in all quarters. Sir Roderick Murchison announces that a public meeting on the subject will be held soon.

The proposed Milton Club has obtained a site on Ludgate Hill, about midway between Milton's well-known several London residences, in St. Bride's Churchyard, and in the Old Jewry. The structure is to cost about £30,000; about five-sixths of which sum have already been subscribed from parties connected with the Nonconformist body.

University Degrees.—The Senatus Academicus of the St. Andrew's University lately conferred the degree of D.D. on the Rev. John Peter Revel, of Piedmont, Moderator of the Waldensian Synod.

Mr. Hargreaves, the discoverer of the gold in Australia, is to receive from Government the sum of £5,000. Mr. Hargreaves considers this an insufficient acknowledgement of his services to the colony, as he came from California at his own expense for the purpose of "prospecting" there.

Abuse of Women.—The London *Observer* states that the only punishment that has ever been effectual to deter from aggravated assault has been whipping. This was proved in the case of the Queen. Let it be applied to all similar cases, if only in the interests of our common humanity.

The Year 1853 *has been a Year Prolific in*

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*New Haven, Conn.

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[The following persons are engaged as special contributors to the columns of *The Independent:* Rev. G. B. Cheever, D.D., (C.), Rev. H. W. Beecher (✱), and Mrs. H. B. Stowe.]

SIGHTS FROM MY WINDOW.

Upon what the window opens,—a narrow, paved street of red houses, a back yard, a landscape, or such a noble sheet of water as always awaits my eyes from my rear windows,—will make a great difference in the thoughts which spring up. It is a sad thing to look upon the life of the street. The poor, the worse than poor, the degraded; unquiet faces of toiling women; ragged children; the feeble valetudinarian;—all these are human beings as much as the hearty, the prosperous, the gay and sanguine throng among whom they mix. Questions of life and earthly destiny are painful, and draw out the weary thoughts through many a maze of questionings, from which they return without a sheaf, or a flower, and more in doubt than ever. I do not love the front windows.

But there lies New York Bay, spread wide abroad from my back windows. I sit in my window, and my thoughts fly over it just as I daily see the gulls do, and bathe in it just as they dip down and come up unwet. I walk on it, I hover over it; I go all about its rim—beginning with the far Jersey shore, right across from the Battery down to Staten Island, and round again to my window. I have great times with those blue hills in the distance;—moody fellows—sometimes they sulk, and darken themselves, and hide in a smoky obscure, so that whether they be clouds, or mountains, or only a forest, you can hardly tell. Peradventure, the very next day they have dusted themselves, and swept down all the films, and stand right up to your eye, frank, apparent, and not ashamed of your gaze. Always the first thing is to see what the hills are about. To see the sun go down over these hills is a sight to make one's soul cry out to God. What else on earth is done, as the sun performs his work? His highway is without an obstruction. He fills the whole heavens with light from his clusters as it it were a goblet. He casts forth his brightness upon the earth as if he were set to sow it with seed, and spread it double-handed, profuse, prodigal, inexhaustible. In the morning he sends sheaves of light, as first fruits of his coming, long before the sun-rising, and on retiring he leaves his way full of fruits for the evening to glean. Stars that come timidly out to see what he does, catch the inspiration, and themselves grow good and kind, sending forth a blessing to all that look for their coming.

Those blue hills know all these things, and gambol in the solar flood as dolphins in the deep—flushed with as many fabulous colors as they. Before the sun goes down, you can hardly look at them, as the hazy atmosphere, struck through with intense gold, flames about them, and only lets them be seen dimly as if standing in a blazing furnace.

But they are not harmed. For when the sun gets behind them, they stand forth against the sky, large, full, bold and unconsumed. They are the last sights that die out of the heavens as night deepens and darkens.

But before the light forsakes the horizon you are already cleaned of life's daily grime and dust. That great round horizon—it is whatever your imagination requires it to be. It is a zone belting the earth. Or it is a lucid rampart, a battlement of transparent stones; or it is an ocean full of purple islands, whose near waters are crimson, taking orange hues as they recede, then sapphire, amid white and grey, and carried up toward the vault with spangled blue and black. Upon such a ground as this nature sets up and takes down her temple of clouds with wondrously facile architecture. There is no footstep left along that horizon, and no visible hand. But can any one look and not know that there is an unshrined spirit there? Is it not from out of such passes as these that angels come to guard our night watch? From those cliffs are there no slumberless eyes that gaze after us?

But there are some hours in which we feel called to pierce these outguards of heaven, and see that city beyond, from which the sun himself borrows his light, as the moon fills itself from his bosom. Why should we stand upon this side the entrance, falling down, like poor Mercy in Pilgrim's Progress, before the gate? Thought *may* enter, faith *does*; but the body, like an anchor, sticks fast to the earth, and brings back again the reluctant soul to her moorings.

Ten thousand stars stand meekly now in the heavens. Ten thousand sparkling stars are lit from beneath and rock themselves in the trembling waters. Yonder, too, lies that great city with a thousand shining eyes, couched down, but always watching, always murmuring, night and day, like some huge, muttering behemoth, waiting for its prey in the reeds by the seashore.

One who had lived within sound of the surf upon Long Island south shore, would think, if he sat for the first time by my window, in the night, and heard the dull, low, muffled roar of the city, that he was close upon the ocean. If I shut my eyes, I can hear in this sound the sullen plunge of Niagara as it came through night-air to my room in the hotel. Nor does the resemblance cease with the sound. It is the united roll of single wheels, crushing and jarring through all the streets of the vast city that form this base; just as it is but the singing of single drops in the choir of waves, that makes the thunder of the ocean.

Morning, noon, night and midnight, you still have the continuous roar; distant and soft when the wind sets toward the west; near, and rushing right toward you when the winds are from the west. But there is a rest even for New York. From midnight of Saturday till three o'clock of Monday morning, the Sabbath charms and hallows the air. The city sleeps like a laboring man after his toil. It is very impressive to stand upon a radiant Sabbath morning and feel the hush and solitude. Silence always speaks of God. The gilded cross on the spire of Trinity, catching the earliest glow, shines like a star, as if, like that of Bethlehem, it would lead men to where the Savior dwelt.

But on other days nothing can quiet the great voice of the city. All day and all night it sounds on.

Then, there are the deep measured strokes of the ponderous fire-bell, answered and echoed from bell to bell, all over the city. Now and then a beam of light shoots up upon the sky, and the city glows in its conflagration. Usually, fires would come and go unknown except to lookers on, were it not for the bells. They are smothered before they can break out.

One sits at night and looks out upon that mysterious space, marked to the eye only by lights, gleaming singly, or in files, and imagines what scenes are transpiring before him. Should I pierce to that distant lamp, I should land in the wedding group. Should I overleap that one, and go on to the chamber from which the next shines, there a child is dying, a mother is wailing. Should I strike through the shell to the living kernel, in one place, crimes would spring up disclosed; another line would reveal vices of unimagined grossness. I say to myself, as I look forth: there a mother sings her child to sleep; there a virgin draws angels to her prayers; there a wife waits for footsteps, which once were music, but which are long will tread down her joys like trampled flowers; there sorrow and want and despair work; there the poor and failing seamstress draws the thread, whose breaking will drop her into hopeless shame. In that great shadow are now working griefs and shames and joys; crimes and cruelties; virtues and secret heroism; there is patience, and faith, and hope; there are laughing faces, and frivolous hearts, tearless joys; there too are devout hearts, deep meditations, holy aspirations. Good and evil angels fly athwart that rock of smoke and vapor on errands of grace or mischief. Up through that pathless air are passing every hour scores of departing souls. And yet, I gaze upon the certainty and perceive nothing. I know too that there are in the depths of yonder obscure city sharp outcries, eager implorations, piercing shrieks, life-struggles;—but I hear not a lisp of them. I know that the tremendous Drama of life is playing in every act, from beginning to exit, and I the solitary spectator, sitting here, can see nothing, hear nothing, but assuredly I know that it is all passing there!

But there is an eye from which darkness hides nothing. There is an ear to which every whisper of the Universe goes. Over the great city God watches. It is neither tangled nor confused to Him. Its stone and brick are transparent as crystal to his piercing gaze. Yea, the silence of the soul is audible. The secret intents of the heart are before him. The Lord shall watch the city, and when all other keepers fail, He shall keep it. ✱

The Independent.

NEW YORK, THURSDAY, DEC. 8.

FIFTY CENTS SAVED!!

Many of our subscribers are hereby reminded that they begin a new year with the present number, and that they had better send two dollars *now*, than pay two dollars and fifty cents by and by. By all means pay *in advance*.

BOSTON AND NEW ENGLAND.

Subscribers are hereby informed that after the 1st of January, 1854, all papers heretofore sent by express to Boston, and delivered by carrier—also those sent thus to Lowell, Salem, Andover, Chelsea, Worcester, South Boston, Malden, and Newburyport, will be sent by mail. We have been induced to adopt this course in consequence of numerous complaints of delay in delivery, and non-receipt of papers. The postage is now so low (twenty cents per year), as to entirely do away the only inducement we ever had for sending papers by express. Many of our Boston subscribers have requested that their papers should be sent by mail in preference to having them delivered by carrier. By mail our subscribers in all of the above named places will get their papers earlier, and at less expense, than by the old method, and with regularity, which is of great importance.

OUR BOSTON AGENCY

Is discontinued from and after this date. Subscribers in Boston and vicinity are requested not to pay subscriptions for our paper to any one in that city, but direct to "Publisher of *The Independent*, No. 10 Spruce-street, New York." Any further information, and missing numbers of the paper, can be had at Messrs. Wilder & Co.'s paper warehouse, corner of Congress and Water-streets.

THE PRAYER MEETING.

The hurry of the busy season, in town and country, is past. Merchants have filled their orders and shipped their goods. Farmers have gathered in their crops and have housed their stock for winter. Thanksgiving is over and the Holidays are at hand. Now come plans and arrangements for the winter months.

For these the world has its routine of balls and dancing parties, and frivolous amusements, for which the Christian has no heart and in which he will not share. These will run their giddy, empty round, and in many a country village will draw off the young from sober intellectual pursuits, from truly refined society, and from religious assemblies.

But the winter will bring occupations of another sort; in many of which the Christian may lawfully participate, and in some of which his duty to himself, to his family, and to society, requires that he should participate. There will be social gatherings of families, of neighborhoods, of church-members, of philanthropic associations; there will be concerts, sacred and miscellaneous, intended not merely for passing gratification, but for the advancement of music in the home-circle and in the church; there will be panoramas and other instructive and entertaining exhibitions; there will be lectures, literary and scientific, moral and philanthropic; there will be societies for the advancement of "society," or for personal improvement; enough and more than enough of all these to occupy each evening of the week from December till March.

How much time to devote to calls of this sort each Christian must determine for himself, in view of his domestic engagements and responsibilities, his relations to the community in which he lives, his own intellectual or social wants, and the extent of his purse.

But there is one standing call upon the Christian that should have the first place: that is the weekly prayer-meeting. We have no sympathy with the Pharisaic cant that would make attendance upon the prayer-meeting a naked test of Christian character. There are often good reasons why a true and warm-hearted Christian cannot stately attend the prayer-meeting. But every such Christian loves the prayer-meeting, and feels its importance to his own spiritual life and to the life of the church. What we have now to suggest is that in plans for winter evenings, the prayer-meeting should have a prominent place; that it should be regarded as a standing engagement, not lightly to be set aside; that domestic arrangements and business engagements, and plans for improvement and for entertainment should be shaped with reference to the prayer-meeting as a fixed point; that whatever else may call us, the prayer-meeting shall not be slighted. In New York especially, the weekly prayer-meeting cannot be sustained without an effort. A mere general interest in religion will not sustain it. A mere conviction of its importance will not sustain it. There must be planning for it, in the family, and in the routine of business.

Shall the prayer meeting be sustained? Shall we have, in every church, as a weekly resort, an assembly of thoughtful, earnest, fervent, vigorous, praying Christians?

DISAVOWAL.

A writer in the Cleveland *Daily Herald*, undertaking to magnify the Old School Presbyterian Church as compared with the New School connection, indulges himself in the following statement:

"The Orthodox Congregationalists of New England, are this day, in much warmer sympathy with the Old than with the New School Presbyterian Church,—vide: *Puritan Recorder and Independent, et id genus omne*, for the past eighteen months."

We will not venture to speak for the *Puritan Recorder*; but in our own behalf we have a word to say. We wholly and earnestly disavow the imputation of *special* sympathy with the exscinding Presbyterian Church as compared with the excinded. May the time never come when our sympathies will not be with the wronged rather than with the wrong-doer. Those two great fragments of the once united Presbyterian Church never present themselves to our thoughts in their relation to each other, without calling to our remembrance the whole history of the conflict that ended in the most disgraceful schism of modern times. Can we forget the old outcry, loud and long, against Hopkinsianism and the New England theology? We do not personally remember how Dr. Spring and Philip Melancthon Whelpley were treated by the Old School Presbyterianism of this city, when they stood here in their youth the representatives of what was then denounced as the Hopkinsian heresy; but we do remember the shameful yet shameless persecution of Albert Barnes. We remember something of the attempts that were made against the good name and the ecclesiastical standing of George Duffield. We remember how the venerable Lyman Beecher was treated by Old School Presbyterianism when at the age of three-score years, he left his prosperous congregation in the metropolis of New England and went to the work of building up a Presbyterian theological seminary at the West. We remember the "bitterness, and wrath, and anger, and clamor, and evil-speaking" of those days—the "debates, the "bitterness, and wrath, and anger, and clamor, and evil-speaking" of those days—the "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," that agitated and convulsed the Presbyterian commonwealth. We remember what our New England churches and their ministry suffered by being within the wind of that commotion. And surely we shall never forget the consummation which was achieved by a small but drilled and unscrupulous majority in the General Assembly of 1837—the breach of faith, the outrages against truth and order, the contempt of all equity and honor, in which were laid the foundations of what is now called the Old School Presbyterian Church. Till we can forget these things, or till we see that a new heart and a new spirit have been given to the Old School body, our "sympathy" with that sort of Presbyterianism as distinguished from the other can never be particularly fervent. We hope ever to honor our brethren of the excision more than those of the concision.

Nor can we refrain from professing some sympathy with the sort of theology which prevails among the New School Presbyterians, as distinguished from that which prevails in the Old School connection. True, the theological differences between the two secets are not very definitely marked. Some Old School Calvinists, of a very narrow sort, are in the New School church; and many who have seats in the Old School judicatories, are in one degree and another infected with New England or Hopkinsian opinions in theology. But we are confident, on the whole, that the Gospel, as a revelation of hope and an earnest offer of salvation from God through Christ, to a world of sinners,—is preached in the pulpits of the New School Presbyterian Church, much more according to its real meaning, and with much less admixture of barren scholastic philosophy, than in the pulpits of the other connection. The theology which bids the sinner repent and believe, and in the same breath gravely tells him that he is in no sense able to repent or to believe—which makes a show of offering salvation to the sinner, and then assures him that it is utterly and in every sense out of his power to lay hold on the hope set before him—which preaches Christ and the atonement to the sinner, and then gives him to understand that unless he is one of the elect, there is in no sense any possibility of salvation for him,—is not (at least *not yet*) the prevailing theology in the seminaries or in the pulpits of New School Presbyterianism. We prefer on the whole, such theology as the late Dr. Richard- taught at Auburn, such as Dr. Allen now teaches at Lane Seminary, to such as is taught at Princeton. Our sympathies are far more with the theology which underlies the preaching of such pastors as Beman at Troy, Barnes and Brainerd at Philadelphia, and Adams and Smith in this city, than with that which impedes so many preachers with the fear that if they say to men, outright and in good earnest, "Repent and be converted," they may somehow implicate themselves with the Pelagian doctrine of "self-conversion."

BARBARISM IN VIRGINIA.

The Old Dominion has always been half a century behind the times. For a considerable period in her early history, the education of the people at large was held in utter contempt by the crown officers of Virginia. While the Puritan settlers of New England were taxing themselves in wheat and in the stock of their meager farms for the support of common schools, the royalists of Virginia were sneering against knowledge for the people. Said Sir William Berkeley, in 1671, "The ministers should pray oftener and preach less. But, I thank God, there are no free schools, nor printing; and I hope we shall not have, these hundred years; for learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them, and libel against the best government. God keep us from both."

No wonder that in such a State "no Nonconformist might teach, even in private, under pain of banishment; and no reader might expound the Catechism or the Scriptures"; or that there was a statute in these words:—"All servants, not being Christians, imported into this country by shipping, shall be slaves"; to which it was added, "Yet conversion to the Christian faith doth not make free." (Vide *Bancroft*, II, 192-3.)

But that was in the same age in which our own great-great-great grandmother (of blessed memory!) had her feet made fast in the stocks and was pelted with rotten eggs in the pillory, for attending "a conventicle," and for teaching children from the Bible which she kept hid under her cricket; and as we would not allege our grandmother's wrongs against the present Queen of England (whom may Heaven bless with a long and prosperous reign!)—so neither would we trump up the barbarous edicts of the 17th century against the present fame of Virginia.

But unhappily, while old England has made immense progress in both civil and religious liberty, and New England has developed these to the utmost, the "Old Dominion" has in some points remained stationary in her ancient barbarism. The recent mails bring us the report of the trial at Norfolk, Virginia, of Mrs. Margaret Douglass for teaching colored children to read; —her daughter having escaped arrest for the same crime by flight. The Norfolk *News* thus sketches the proceedings, from which it appears that Mrs. D. conducted her own defense, without much regard to the precedents of the court.

"On the part of the defense, the lady examined several prominent and respectable witnesses, members of the church, for the purpose of showing that the practice of teaching blacks had been sanctified by the customs of the members of the different churches in the city, in having Sunday-schools for that purpose. It did not appear from the evidence of any of the gentlemen called upon by Mrs. Douglass that they had actually seen negroes taught from books in any of the Sunday-schools of the city, but the fact, as stated by them, that nearly all of the negroes attending the Sunday-schools could read, gave rise to a current suspicion that many of the ladies and gentlemen of our city, moving in the higher circles of society, had been guilty of as flagrant a violation of the law as could be imputed to Mrs. Douglass and her daughter.

"At the conclusion of the evidence, the attorney for the Commonwealth kindly gave way for Mrs. Douglass to conclude her appeal to the jury, which was done on the part of that lady in a manner that would have reflected credit on Miss Lucy Stone, or any other member of the 'strong-minded' sisterhood. She disdained to deny the charge preferred against her, or to shirk the responsibility in any way whatever, but gloried in the philanthropic duties in which she had been engaged. She denied, however, any knowledge of the existing laws upon the subject, and confidently expected that the jury would not pronounce her guilty for having committed no other offense than that of being betrayed into error—if such it was—by what she had deemed distinguished precedents. Having concluded her address, she retired from the court, and the case was briefly concluded by the attorney for the Commonwealth.

"The jury on Friday found the defendant guilty and fined her one dollar. The judge, in passing sentence, according to the statute, will condemn her to imprisonment for not less than six months."

It is a crime, then, in the State of Virginia, to teach a certain class of the inhabitants of the State to READ; and this, too, the class who from their position in the social scale have the greatest need of instruction. The penalty for this crime is imprisonment for not less than six months, and a fine at the discretion of the court. Now does any man in his sober senses believe that this is a crime against the State?

In a late exchange paper we find, under the head of "news items," the two following, in juxta-position:

"Margaret Simmons has been arrested at Chicago for murdering her own daughter, aged 12 years, by beating and drowning her in a tub. The mother was intoxicated.——Mrs. Margaret Douglass was tried in Norfolk, Va., on Friday, for teaching negro children to read and write."

What will be done with Margaret Simmons, remains to be seen; perhaps she will be sent to the penitentiary, perhaps to the insane asylum. But Margaret Douglass is sentenced to not less than six months' imprisonment. Can any man place these two Margarets in the same position before the law? The one murders her own child; this is a crime against society and the State. The other teaches poor, ignorant children to read and write. Is this also a crime against society and the State? What sort of society, what sort of a State is that where such an act is accounted a crime, to be punished with imprisonment? What sort of a State is that which deems such a statute necessary for its own protection? Is it a State founded upon freedom, intelligence, justice, and virtue, or a State in which the tyranny and barbarism of past ages linger under the forms of a popular government? The Grand Duke of Tuscany imprisons his subjects who read the Word of God in their own houses, and also imprisons the female subjects of another government who distribute Bibles within his territory. A Virginian court imprisons the citizens of the State for teaching persons to read, in their private houses, and would visit severer penalties upon citizens from another State should they attempt the same? Well, we are thankful that we do not live either in Tuscany or in Virginia, where such crimes against civilization, against liberty, against humanity, against both man and God, are perpetrated in the name of law.

We cease to wonder that a statesman of Virginia could boast that in his district there was no newspaper, and that he desired none. Yet one would think that even Mr. Wise would blush for the Old Dominion. How can Virginia hold up her head in a confederacy of civilized and Christian States? And how long shall those States be asked to hold her barbarism in their fellowship? The free States tax themselves in every way to educate all classes of the people, and so to maintain our free institutions. Virginia makes it a penal offense to teach her most degraded inhabitants to read; keeps on her soil an ignorant horde, dangerous to the public welfare, and then demands that we give up principle for such a Union.

We commend the State of Virginia to the immediate attention of the Southern Aid Society. A State of ample territory and of vast material resources, settled under the highest auspices of royal favor, and long-time blessed with an Episcopal establishment, which after more than two centuries is still to a great extent missionary ground, dependent upon aid from abroad for the support of its rural churches, and which makes it a penal offense to teach the most ignorant and degraded of its inhabitants to read and write, has surely a large claim upon the sympathies and aid of those who have undertaken to evangelize the South without reference to its local and peculiar institutions.

WHAT WILL CONGRESS DO?

Talk endlessly; wrangle not a little: waste time in party tactics, and in schemes for future Presidential campaigns; waste the surplus in the treasury upon visionary schemes or corrupt and corrupting measures;—all this as a matter of course.

But Congress will have grave questions before it, that it must meet; Annexation in various forms; Cuba, the Sandwich Islands, and the half or the whole of Mexico, by making terms with Santa Anna, or by "recognising a state of war" against him, as shall seem most convenient;—our relations to Austria and to the great questions that distract the Eastern and the European world; our Commercial System in its bearings upon the general prosperity of the country; a cheap international postage system; and a railroad to the Pacific. Never did a Congress meet under weightier responsibilities, or with more impending dangers to our internal harmony and our outward peace.

What should the people do? Be watchful for the public good imperiled by the strifes and jealousies of party factions. Be on the alert with memorial, remonstrance, protest, as the case may require,—with all fit expressions of public sentiment, to check a spirit of perversion, or to cherish a spirit of honest well-doing in the rulers of the land. And in particular the people should now insist upon the immediate and unconditional repeal of the tax on coal, which we have shown to be unnecessary for the protection of any home interest, oppressive to the poor, and burdensome to all. They should insist upon the immediate prohibition of the slave-trade between the States, which is a standing disgrace to the nation, and which Congress has power under the Constitution to abolish. And they should insist that in no event and for no pretext whatever shall slavery be extended upon the national domain.

These are the points that earliest demand attention and that should be watched with the utmost vigilance.

Let us observe the doings of Congress with a candid, thoughtful, prayerful spirit, commending the good and thwarting the evil by that quick and wholesome public sentiment which is mightier than law.

ANSON G. PHELPS.

The name of Mr. Phelps has so long been known in connection with our leading religious and philanthropic societies and institutions, that it has become the common property of all who love Christ and the friends of his cause. When such a man dies, the loss is public, and the grief that agitates the family widens its circles over the whole church of Christ, and to the farthest bounds of Christian and missionary enterprise. Mr. Phelps was a wise and faithful steward. By sagacity, industry, and enterprise, he acquired a large property, and with an intelligent and hearty consecration of himself to Christ, he used that property in His service. He was an efficient friend of the Asylum for the Blind, of the Colonization Society (of which he was the New York President), of the Bible Society, the Home Missionary Society, the American Board, the Theological Seminary, the Christian Union, and of various local charities. He gave largely to these objects, both of his time and his money, doing good with his substance while he lived. But his benevolence was not shown merely in large contributions to public objects. He was habitually kind to ministers, to missionaries, to the poor, to all who came within the scope of his knowledge and of his personal influence. The law of kindness was in his heart. Many rise up to call him blessed.

While thus abounding in good deeds, he was a simple, trusting child of God. The writer saw him in Paris, in August last, where his journey for health was arrested by alarming symptoms; and again, in his own chamber, after his return from that unavailing tour; and the two things that were most pleasantly conspicuous in those interviews, were his full, child-like confidence in the Redeemer for his personal salvation, and his fervent interest in the cause of Christ, especially as now struggling into new activity upon the continent of Europe. It was a great disappointment to him not to visit the Waldenses, and to see the churches of Piedmont that he had so efficiently aided. He looked away from himself to Christ and his cause.

In his last sickness he testified his unabated interest in the cause of the Redeemer, by sending to the Mercer-st. Church his check for $5000 on the day of the collection for the Church Extension Fund. His bequests are very large and very well-bestowed. The following are the principal:

American Home Missionary Society,	$100,000
American Bible Society,	100,000
American Board,	100,000
Colonization Society,	50,000

And other smaller bequests, amounting in all to upwards of $400,000.

The funeral of Mr. Phelps was attended at the Mercer-st Church by a large concourse. The pupils of the Blind Asylum participated in the exercises of the occasion.

DR. HALL'S POSITION.—The *Observer* and the *Evangelist* have both published a communication evidently sanctioned by Rev. Dr. Hall of Norwalk, defining his responsibility in the publication of his letter to Dr. Hewit, and somewhat modifying the positions of that letter by a very natural explanation of its origin and intent. Though this communication has not been sent to us, we should publish it unasked, were it not that we have reason to expect from Dr. Hall himself a statement of his position as he views it, and as he wishes to appear before the Christian public. If Dr. H. can in any way relieve the aspect of the case as it appears on the face of his letter to Dr. Hewit, all candid and Christian men will rejoice for his sake, for the sake of the peace and order of the churches, and for the sake of that Truth which must ever be held dearer than the reputation of individuals or of particular bodies.

THE PHILHARMONIC SOCIETY.—The season of this Society opened successfully, though the experiment of removing to so large a place as Metropolitan Hall was hazardous, especially in the wake of Mons. Jullien. Yet not even that eminent *artiste* with his elite corps of performers, has surpassed the execution of the Philharmonic in the rendering of the "Seasons." The "Spring" and "Summer" movements rivaled the most entrancing parts of the *Midsummer Night's Dream*.

It should be borne in mind that to sustain the Philharmonic is to encourage native and resident musical talent, and to raise the standard of musical education in this country.

We can conceive of no possible objection to such concerts. Jullien, with all his celebrity and all his skill, resorts to clap-trap; but the Philharmonic never. Its performances are always unexceptionable and of an elevated order; ravishing the ear with the most exquisite harmony of sound.

It is important to bring the society more into contact with the people at large. This may be done by having single tickets sold at the door, instead of leaving the entire support of the Society to yearly subscriptions. Had it been known in season that these could have been obtained for the last concert, both the audience and the receipts would have been materially increased.

ANTI-SLAVERY LECTURES.

It will be seen from our advertising columns that a course of Anti-Slavery lectures is to be given at the Tabernacle on Tuesday evenings throughout the winter. The services of the most able lecturers have been secured, and the course must prove popular and useful. The Administration may ignore the subject of slavery, and Castle Garden may denounce all agitation, but while the Union-savers are all laid upon the shelf politically, the people demand and will have a thorough discussion of this great question.

OUR EXCHANGE LIST.

We have daily applications to exchange with country newspapers, but our list is now so large that we are obliged to decline the request to exchange without an equivalent. Such papers as will give our *new prospectus* for 1854 (see third page), one or more insertions, and send us a marked copy of the paper containing it, shall receive *The Independent* in exchange for one year. Those of our present exchanges that do not receive our paper hereafter, will please understand that their year is up, and that we should be happy to keep up their acquaintance on the above terms.

RELIGIOUS INTELLIGENCE.

PRESBYTERIANISM IN NEW ENGLAND.—In addition to the churches still adhering to the presbytery of Londonderry, the N. S. church lately formed at Stamford, and the O. S. church at Bridgeport, the O. S. General Assembly has churches at Hartford, and the two manufacturing places known as Tariffville and Thompsonville. The Associate Reformed Presbyterians also have several churches in Massachusetts, composed chiefly of emigrants from Ireland, Scotland, and the Provinces. The oldest is at Fall River, formed in 1846, and now numbering 103 members. At Taunton is a small society. The church in Boston, under Mr. Blaikie, was organized in 1847, has received 300 members, and now numbers 160. The church at Lowell was gathered by Mr. Blaikie, organized with 71 members in 1850, and now reports 137. Mr. M'Millan has just been ordained their minister. A congregation has lately been gathered at East Boston, an Island of 10,000 people belonging to Boston. The *Preacher* says of the place:

"It is famous for its extensive ship yards, from which some of the finest vessels ever built have been launched. Great numbers of Nova Scotians are employed in these. Some of these are members of the church in the city, but it is too inconvenient for them to attend regularly. There appeared to be a necessity for a church of the Presbyterian order on the island, to accommodate these and meet the spiritual wants of the place. Accordingly, having obtained assistance from the Monongahela Presbytery, Mr. Blaikie opened a place of worship on the first Sabbath of April last. Since that time, they have regularly enjoyed the ordinances. The prospects are very encouraging; but the expenses are too heavy for the little congregation, and they have no prospect of any one to preach to them beyond the next two Sabbaths. Must they fall?"

We certainly hope not, for there seems nothing schismatical or unchristian in the movement, which is thus justified:

"The factories, the shops, and the counting houses, are filled with foreigners. Among them are persons of every variety of religious belief, from the rigid Covenanter to the slave of the Pope. Many are either members of the Presbyterian church, or were brought up under its influence in Scotland, Ireland, and British Provinces. Some of these connect themselves with the orthodox churches. Some who cannot conscientiously do this remain out of church privileges, and their children grow up strangers to the house of God; others settle down into indifference; while many others, throwing off all restraint, connect themselves with some of the numerous infidel associations which under the garb of Christianity. It is painful to see how many who come here young and inexperienced, fall the easy victims of those who are waiting to lead them astray. To save these from infidelity is the work of the Presbyterian church. It is a work for which our church is especially adapted. None but a church founded on union principles, can expect to embrace in her membership those who are from different branches of the church elsewhere. On the other hand, any church which does not conform to the Scotch Presbyterian form of worship, cannot meet the wants of this class."

PRESBYTERIANISM IN NEW HAMPSHIRE.—A correspondent of the *Puritan Recorder* replies to the charge made by C. V. R. in the *Presbyterian* against the Congregationalists of New Hampshire, of persecuting the Londonderry Presbytery, or having "made a dead set" at Presbyterianism. The charge is simply denied. And in regard to the two cases specified by C. V. R. in proof of his charge, the explanation is given, that the church at Derry called a Congregational council to settle their pastor, of their own accord, and "in the exercise of their religious liberty." Also, that the seceding members of the church at Peterboro formed a Congregational church by their own "free and independent choice." He says:

"It is true that several churches in New Hampshire have changed their policy from Presbyterian to Congregational in past years; but in every instance they have done it, so far as I have heard, from their own voluntary act, and with no foreign influence whatever. These local voluntary changes furnish no proof, as 'C. V. R.' would have the world believe, that the Congregational 'brethren,' as a body, are combining their influence to annihilate the churches connected with the Londonderry Presbytery. They only receive such churches making them acted for themselves; for who will suppose that they became Congregational from external constraint, against their own sovereign choice? And if they so acted, who shall say that the Congregational 'brethren,' as a body, are making a 'dead set' against the Presbyterian churches?"

The *Presbyterian* publishes the complaint of the Associate Reformed Presbytery against the Old School Presbytery, for taking in the church at Kensington, to which we alluded last week, with the consolatory remark that

"We respect the feelings of this presbytery, which, being comparatively a small body, naturally regrets the loss of one of their churches, while at the same time we feel persuaded they have misjudged the spirit of the Presbytery of Philadelphia in the share they have had in the transaction. * * They acted precisely as the Associate Presbytery would have acted, had the transfer been in the opposite direction. * * In this country congregations will choose their own relations, and it cannot be helped."

ORDINATION AT PROVIDENCE.—At the call of the High-street Baptist church, Providence, R. I., an ecclesiastical council assembled at their vestry on Wednesday, Nov. 9th, at 2 o'clock, P.M., for the examination of Brother Perry Davis, with the view of his ordination as an evangelist. Rev. A. Bronson, of Fall River, Mass., was chosen moderator, and Rev. George Silver, clerk. Prayer was offered by Rev. John Blain. The candidate related his Christian experience, call to the ministry, and views of Christian doctrine. After due deliberation, the council were so far satisfied as to proceed to his ordination.—*Watch. & Ref.*

PRESBYTERIAN PROSPECTS IN CONNECTICUT.—Our Old School brethren seem to be greatly interested just now in regard to the prospect of having the church of Connecticut broken up by dissensions and revolutionary movements. The proverb is well known, that if you would know what is doing at home, you must go abroad to find the news. A late *Presbyterian* has the following article:

Affairs in Connecticut.—The Theological Seminary at East Windsor, Conn., we are gratified to learn, is in a more promising condition than it has been for years past. As sound doctrinal instruction is imparted at this school, its prosperity may be regarded as another evidence that all in that section of the Church have not bowed the knee to the Baal of new-fashioned Connecticut theology. A correspondent in Connecticut, in a letter we have just received from him, says:—"The Rev. Dr. Hall, of Norwalk, was unanimously chosen Professor of Ecclesiastical History and Pastoral Care in the Literary and Theological Institute at East Windsor, Connecticut, on the 1st inst, by a unanimous vote of the Trustees; and arrangements are made for dismissing him from his church. The prospects of this Seminary are far more hopeful than they have been for many years past. The funds for the support of the President and two Professors are filled up, yielding a revenue of one thousand dollars each; which, with the use of convenient dwelling-houses free of rent, make the salary of the Professors ample. Within the last six months two scholarships of one thousand dollars each have been founded; the one by a gentleman in Roxbury, Massachusetts—the other by a lady in Bridgeport, in this State."

A correspondent also writes us, that an informal meeting of ministers recently occurred in Connecticut, at which the question was considered, "What shall we do to restore law and order to the Congregational ministry and churches of Connecticut?" As the result, it was determined to call a Convention, to meet in New Haven the first week in December, to see what can be done.

CHARACTER OF THE CHINESE INSURGENTS.—Mr. Talmage, in writing from Amoy, June 3, makes the following statements in respect to the men who are in arms against the present government of China:—

"If the insurgents triumph over the present dynasty, we have reason to expect that the whole Chinese empire will be thrown open to the preaching of the Gospel. Many of the insurgents profess to be worshipers of God and believers in Jesus. Possibly this profession is general among them. They have a portion of the sacred Scriptures, printed by themselves, and circulated among them. We have seen a part of the book of Genesis which they had printed. They are well acquainted with many facts of the Old Testament history, and with some of the facts of the New Testament. They have published several religious tracts. Their Commandments on the Commandments is very good. A tract which they have published against idolatry is said to be excellent. In their prayers they usually insert the petition of the Lord's Prayer, 'Thy kingdom come.' They offer their prayers in the name of Jesus, relying on his atonement for the forgiveness of sin and the salvation of the soul. They keep the Sabbath and enjoin morning and evening worship. In some of their books there is much superstition and fatal error. From all that we can yet learn, we may hope that there are sincere Christians among them, and we have reason to fear that there are also many fanatics, and some wicked impostors. Their books show a much more intimate acquaintance with the writings of Moses than with the writings of the evangelists and apostles. Thus we may account for many of their acts and religious rites which are inconsistent with the spirit and teachings of the New Testament."

NEW ZEALAND.—At a recent ordination, the Bishop of New Zealand admitted to the office of deacon one of the aboriginal natives of the colony—The name of the new Maori minister is Rota (Lot) Waitoa; he has been with the bishop for several years, and we are informed his intelligence, religious character, and general conduct have been such as to afford to all who had the opportunity of forming a judgment, satisfactory evidence of his fitness for the sacred office to which he has been ordained. He is to minister, we believe, at a mission station on the east coast; and we earnestly trust that his future career may be such as to realize the expectations now formed of his usefulness amongst his countrymen. The bishop preached an eloquent and appropriate sermon, the latter portion of which was delivered in the Maori language, many of the native race as well as the candidate for the deaconship being present. The church was crowded to excess from end to end by a most attentive and interested congregation."

ZULUS.—This mission reports, June 13, an advance on the part of the Christianized and partially-civilized Zulus in material prosperity. Some of them have procured carts and oxen; several have built houses of a substantial character, and in the English style. More and better clothing is worn by church members and their children; and more and better furniture is found in their houses. Two brick chapels, the largest in the colony, have been completed chiefly by native contributions and labor. The largest average attendance at any of the stations is about 200; the smallest, 24; the average attendances at all the stations, 72. There are now 141 church members in good standing; eight have been received since the last general meeting. Sabbath schools are held at all the stations, some of them numbering from 50 to 100 scholars, and sustained with great interest. There are also family schools at all the stations, and at three of them day schools are taught, a considerable part of the year. Mrs. Adams has a female school at Umlazi of about twenty pupils.

MICRONESIA.—All were well and going on comfortably, Mr. Clark writes, both at Ascension and Strong's Islands, as late as March 24. The missionaries at Ascension are proceeding in such a way as will give them in the end great influence over the islanders, who cannot but see that they are their true friends. The general treatment which they have received, both from natives and resident foreigners, has been respectful and kind. The captain who has frequently visited the island, expressed his great surprise at their perfect safety, and said if he had met them before having entered the harbor, he should have prescribed every consideration of danger to deter them.

THE CAPTIVE EXILE DELIVERED.—A letter from Mr. Coan, of Sept. 26, contains the joyful intelligence that Deacon Tamo has returned to his home. His release was unconditional. Mr. Coan and Mr. Rhea rode with him from Bankalilla to Gawar. "His joy at his deliverance," says Mr. Coan, "was great, but it was a chastened joy. 'Other sorrows,' he said, 'may await me, compared with which my imprisonment is nothing.' As his eye first caught a glimpse of his lovely plain and the river winding away among the hills to join its waters with the great Zab, tears filled his eyes, and he fell behind and gave vent to his full heart. As we passed along the plain, it was affecting to see the poor people come out to welcome their friend and father back again. And when we came in sight of his village, all, old and young, were on the road to meet him. I will not attempt to describe the scene which followed. Suffice it to say, the joy was great. And as he spoke to us in the fervid strains of his own masterly eloquence, on the following Sabbath, there were few dry eyes in the company of eager listeners. They smote upon their breasts, and thanked God that they were permitted to hear his sweet voice once more. He appears remarkably well, and shows a subdued and lovely spirit."

ARMENIANS.—In the midst of much that is well suited to make the hearts of men fail them for fear, and under the pressure of many trials, God is making the brethren at Constantinople rejoice by the tokens of his presence. In both seminaries there is pleasing evidence of the special presence of the divine Spirit. The congregation worshiping in connection with the female boarding school seems to be under unusual religious impressions. A trembling hope is indulged that these gracious influences are beginning to be felt in the other congregations. "At the Koom Kapoo chapel," Mr. Van Lennep writes, Sept. 20, "where I now preach regularly, there was unusual attention, with much

Evans & Brittan, 697 Broadway, send us a pretty volume, "At Home and Abroad; or, How to Behave;" by Mrs. Manners, author of "Pleasure and Profit."

"Politeness is to do and say
The kindest things in kindest way."

COLLINS.—"Mrs. Ben Darby; or, the Weal and Woe of Social Life. By A. Maria Collins." 12mo. pp. 367. Published by Moore, Anderson, Wilstach & Keys, Cincinnati. Sold at Putnam's.

NAPOLEON.—"History of the Captivity of Napoleon at St. Helena; from the Letters and Journals of the late Lieut.-Gen. Sir Hudson Lowe, and official documents not before made public." By William Forsyth, M. A., author of "Hortensius." 2 vols. 12mo, pp. 638, 672. Published by Harper & Brothers.

BURKE.—"Memoir of the Life and Character of the Right Hon. Edmund Burke, with Specimens of his Poetry and Letters, and an estimate of his Genius and Talents, compared with those of his Great Contemporaries." By James Prior, Esq. 2 vols. 12mo, pp. 508, 468. With a portrait. Published by Ticknor, Reed & Fields. Sold here by Chas. Scribner.

ABERNETHY.—"Memoirs of John Abernethy, F.R.S., with a view of his Letters, Writings, and Character. By George Macilwain, F.R.S.C., author of 'Medicine and Surgery.'" Published by Harper & Brothers. 12mo, pp. 434.

LONGEVITY.—"Hufeland's Art of Prolonging Life." Edited by Erasmus Wilson, F.R.S. Published by Ticknor, Reed, & Fields, Boston. Sold by Charles Scribner, New York.

BERRIDGE.—"The Christian World Unmasked. By John Berridge, M.A., Vicar of Everton. With a Life of the Author, by the Rev. Thomas Guthrie, D.D., Minister of Free St. John's, Edinburgh." Published by Gould & Lincoln, Boston. 12mo, pp. 182.

MAURICE.—"The Religions of the World, and their Relations to Christianity" By Frederick Denison Maurice, M A., Professor of Divinity in King's College, London. 12mo, pp. 262. Same publishers. From the Third Revised London Edition.

TUCKERMAN.—"A Month in England." By Henry T. Tuckerman. Redfield, publisher, 110 Nassau-street. 12mo, pp. 243. Whoever reads this tasteful and pleasing volume, will be impressed with the truth of a remark in the preface, that—

"So complete is the system of English railways, that four weeks judiciously appropriated, during the intervals of business or social engagements, will enable the American in London to visit and thoroughly explore a specimen, at least, of the country; he may thus become acquainted with a large rural domain, a manufacturing district, an ancient castle, a watering place, and a venerable seat of learning; and these excursions will alternate profitably with metropolitan life."

LEILA BOOKS.—"Leila in England." A continuation of "Leila; or, the Island." By Ann Fraser Tyller. With engravings by Orr, from original designs. Published by C. S. Francis & Co., 252 Broadway, and Crosby, Nichols & Co., Boston. 12mo, pp. 312.

"Leila at Home." A continuation of "Leila in England." Same style and publishers. pp. 284 Many thousand families have already learned to appreciate the "Leila Books," and will welcome the "continuations" as fast as they appear.

SYMBOLS.—"The Figures and Symbols of Divine Inspiration, and the Method of learning their Meaning." By Rev. Edward R. M'Gregor, A.M. Published by B. French, 12 Bible House, Astor-place. 18mo, pp. 190. Mr. M'Gregor is the Secretary of the American Society for meliorating the condition of the Jews.

NOAH.—"Noah and his Times; embracing the consideration of various Inquiries relative to the Antediluvian and earlier Postdiluvian Periods; with discussions of several of the leading questions of the day." By Rev. J. Munson Olmstead, M.A., author of "Thoughts and Counsels for the Impenitent." Published by ould & Lincoln, 59 Washington-street, Boston. Sold here by Carter & Brothers.

LOUIS XV.—"The Priest and the Huguenot; or, Persecution in the Age of Louis XV.

"Part I. A Sermon at Court.

"Part II. A Sermon in the City.

"Part III. A Sermon in the Desert.

"From the French of L. Bungener, author of 'The Preacher and the King'." 2 vols. 12mo, pp. 408, 480. Gould & Lincoln, publishers, Boston. Sold by Robert Carter & Brothers.

LARCOM.—"Similitudes from the Ocean and the Prairie." By Lucy Larcom. 12mo, pp. 103, illustrated. John P. Jewett & Co., publishers, Boston. Sold by Newman & Ivison.

ÆSOP.—"The Book of Fables. Selections from Æsop and other authors, explained and adapted to popular use." By Edward Baldwin. 12mo, pp. 240. With 100 characteristic engravings. Published by Robert B. Collins, 254 Pearl-street. Too much "explained."

CRYSTAL PALACE.—"A Day in the Crystal Palace; or, How to make the most of it." A popular companion to the official catalogue, and a guide to all the objects of special interest in the N. Y. Exhibition of the Industry of All Nations. By Wm. C. Richards, A.M., editor of the official catalogue. An illustrated edition, 12mo, pp. 168, bound with numerous pictures. Putnam & Co.

FRENCH.—"Philosophy of French Pronunciation." Twenty-four rules of pronunciation, with systematized explanations, with practice in prose and poetry, and extracts for translation. By Guillaume H. Talbot, professor of the French language, Boston. Published by Newman & Ivison, 178 Fulton-street. 12mo, pp. 276.

WHITTIER.—"A Sabbath Scene." This striking poem, by John G. Whittier, has been published by Jewett & Co., Boston, with beautiful illustrations by Baker, Smith & Andrew. 12mo, pp. 30. We are sorry to find that some of the pithiest stanzas are omitted. Don't muilate.

JONSON.—"The Works of Ben Jonson; with a Biographical Memoir, by Wm. Gifford." 8vo, pp. 944, double columns. With an elegantly engraved portrait. Published by Phillips, Sampson & Co., Boston. An excellent cabinet edition.

THANKSGIVING.—"Chanticleer, a Thanksgiving Story," 12mo, pp. 155, with numerous embellishments, by the "Peabody Family," is published by Redfield; and those children who did not get it at Thanksgiving, will be just as happy to receive it at Christmas or New Years.

FERN.—Fanny Fern's "Little Ferns for Fanny's Little Friends," which we noticed a fortnight since, is now published, by Derby & Miller, Auburn. Sold by all booksellers. 12mo, pp. 298, with six illustrative cuts. A second series of the "Fern Leaves" is announced to appear on the First of January.

PAMPHLETS.

Some one has sent us a reprint of the two articles that appeared in *The Independent* of Nov. 17, on the subject of a certain "Private" Letter that had been published in Connecticut. The title given to the pamphlet is "The Dove of Bridgeport." pp. 4.

Hon. Daniel Roberts' "Address before the Associated Alumni of Middlebury College, 1853, pp. 11.

"The Imperative Nature of Duty," is the title of a discourse preached at Sycamore and Elk Grove, Ill., by Rev. C. F. Hudson.

We have before us a "Review of two Sermons preached by Noah Porter, D.D., on Church Communion and Excommunication." Printed by M. H. Bartlett, Hartford.

A "Supplement to the Life of Grant Thorburn" is published by Edward Walker, 114 Fulton-street, containing his late marriage, interview with Jenny Lind, &c.

"Words for Working Men." A series of 8vo tracts on Slavery, issued by a Committee at Syracuse, and now in the process of being circulated all over this State. God speed them and give them success.

THE MONTHLIES.

Harper's leads off with a continuation of Mr. Jacob Abbott's description of the Holy Land, followed by an burlesque article on the "Virginian Canaan," and a serious "Pilgrimage to Plymouth," all profusely and richly illustrated. Then comes the usual variety of articles, the "Newcomes," &c. This number is said to be "made up entirely of original matter, at a cost of over $3,000," and the edition reaches "the unexampled number of 135,000 copies."

Putnam's has an illustrated article on the "Great Exhibition and its Visitors." The literary articles are of the best quality.

The National has 20 engravings, and closes its third volume with great success. The subscription for this is but $2 a year, although it is nearly as large as the others, and in the majority of families would be both more instructive and more acceptable.

Knickerbocker is about the same as usual. We should like to copy a small specimen, if we had room.

The American edition of Dickens's Household Words, is issued either in weekly numbers or monthly parts. The part for December finishes the 7th half-yearly volume. Published by M'Elrath & Barker, 17 Spruce-street.

Blackwood's, for November, in Scott's reprint, reviews Haydon's Autobiography, followed by "Brute Life in the Alpine regions," the "Romans in Scotland," "Athens in 1853," Paris, Narcotics, University Reform, and the Turkish Question. $3 a year.

Hunt's Merchants' Magazine and Commercial Review, published by Freeman Hunt, at $5 per annum. Volume 30 commences next month. The Commercial Review in the December number ascribes the severity of the late pressure to the mode in which the banks had crippled themselves by the practice of making "loans on call."

"The lessons which have been taught by the recent convse of financial affairs are plain enough; but we have no great faith in the teachings of experience. For a while, the banks,—having found that a business note with an honorable signature, would bring the money as surely as the day of its maturity dawned, while 'loans on call,' with abundant collaterals, were asked for in vain,—will be a little less partial to the reckless financier, and a little more courteous to the mercantile customer. But unless the various State Legislatures pass laws prohibiting the banks from making loans for less than a certain specified or limited period, the temptation to renew the old system will be too great to be withstood."

The Monthly Religious Magazine. $2 per annum. Published by L. C. Bowles, Boston. Conducted by the more devout Unitarian clergymen of Boston and vicinity.

The Presbyterian Magazine is edited by Rev. Cortland Van Rensselaer, D.D., Philadelphia, at $1 in advance, or $5 for 6 copies—600 pages, with at least six engravings of portraits or public buildings. The editor proposes to show "the righteousness and necessity of the exscinding acts of 1827," &c.

"Der Deutsche Kirchenfreund," edited by Rev. Dr. Schaff, of Mercersburg, is published monthly, by M. H. Rice.

The National Preacher is rather behindhand with its issues. The Oct. No. has Mr. Thompson's sermon to the people of the Broadway Tabernacle on his return from the East. Also, a sermon by Rev. W. M. Birchard, of Hebron, Conn. Price, $1 a year.

The issionary Herald, by the A. B. C. F. M., Boston, is $1, payable in advance.

The Home Missionary, by the A. H. M. S, New York, is 50 cents a year.

The Missionary Magazine of the Baptist Union, Boston, has closed its 23d volume. $1 a year.

The "Plough, Loom and Anvil," is as miscellaneous as its title indicates. Published by Myron Finch, for $3 a year.

Forrester's Boys' and Girls' Magazine, published by F. & G. C. Rand, Boston, at $1. Next year it will give "not less than one hundred beautiful engravings."

The Covenanter, Philadelphia, edited by Rev. James M. Wilson, is "devoted to the principles of the Reformed Presbyterian Church."

The New York Medical Gazette is edited by Dr. D. M. Reese, 852 roadway, at $2. Vol. 4 closes with the December number, which has a good deal of discussion of the table-moving humbug.

The "Anglo-American New Church Repository, and Monthly Review" continues to be published by Prof. George Bush, at 16 Howard-street, at $2.

We have often referred to the Ohio Journal of Education, conducted by the Teachers' Association, and published at Columbus. $1 a year.

"Y Cenhadwr Americanaidd" circulates among our Welch brethren; published at Remsen, N. Y.

THE PLAGIARISM.—We noticed some weeks ago, an instance in which the Edinburgh *Witness*, in one of its editorials, had adopted, with little alteration, a speech of Rev. Mr. Eldridge, of New Bedford. The last *Congregationalist*, contains a letter from the publisher of the *Witness*, in which he says, that Hugh Miller, the proper editor of the paper, knew nothing of the article till it was published. It seems that other writers contribute to the edito.ial columns of the *Witness*, over which, in ordinary cases, he has no supervision; and that the article in question was sent in by one of these supplementary writers.—*Puritan Recorder.*

BANCROFT'S HISTORY.—We are glad to see it announced in a Boston paper, that Mr. Bancroft has the sixth volume of his great work—the History of the American Colonies—ready for the press, and that it will soon be published. The previous volume closed with the repeal of the Stamp Act; the next will probably be occupied with the narrative of our revolutionary war.

CLARK.—The first edition of 1,000 copies of Rev. Rufus W. Clark's Lectures to young men, was exhausted in four days. A third edition has been printed.

"WESTERN SIDE."—We are happy to learn that such is the encouragement the publishers have received from the sale of this work, that they are about to issue another edition.

FOREIGN.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Nov. 18, 1853.

WAR ON THE DANUBE—DEFEAT OF THE RUSSIANS.

The news from the seat of war is as surprising as it is gratifying. The best friends of Turkey dared not to hope for such successes as have been obtained. Europe has been enveloped in an atmosphere of falsehood by the long and unceasing activities of Russian agents and diplomatists, and a kind of reign of terror has thus been established in Russia. Turkish decadence and helplessness, and the vigor and might of Russia, have been so incessantly proclaimed, that they have been accepted as facts. By this process the force of Russia in the principalities was magnified, so that it was held to be the height of rashness in Omar Pacha to cross the Danube; that was to be the certain destruction. So that when the Turkish commander 'came, and saw, and conquered,' it could scarcely be believed; and when the news came that Dannenberg had utterly failed in an attempt to repair the reverse at Oltenitza, and had suffered a severe defeat, even then it was assumed that Gortschakoff would come to the rescue in full force and overwhelm the victorious Turks. This was the anticipation; and it was speedily realised by reports that the Ottoman army had been defeated with great slaughter near Bucharest: but instead of confirmation of these reports came the intelligence that Gortschakoff had been defeated; that the shattered Russians were in full retreat; that they had fired and abandoned Bucharest! and the brief hints from Vienna, and the more expressive silence in the same quarter, are confirmatory of this intelligence, which, as the Turks say, is wonderful, wonderful. Nicholas has appointed a governor of Wallachia—had in fact annexed it, and was, he said, about to join the army in Wallachia. It is next to certain that he will have to army there to join. The population is described as being in a state of great exasperation against the Russians, on account of the indignities and wrongs to which they have been subjected by the Russian officers; and that it is next to certain upon these reverses the whole country will be in arms against the invaders. It is said that the Turkish commander has detached a force to take the retreating Russians in the rear, on the only route along which they can retreat out of Wallachia; but this is not clear. The probabilities are that the defeated Russians will reek refuge with their "neutral" ally Austria in Transylvania.

It is curious that on the heels of this intelligence has just now come a telegraphic dispatch dated from the head quarters of the Russians at Bucharest, which is more than contradictory, for it announces that the Turks had recrossed the Danube after destroying the fortifications at Oltenitza without being molested; adding that 45,000 Russians were concentrated at that point. It does not say that these aided the Turks to recross the Danube. This may be taken as a specimen of the Russian intelligence. A brief notification of "another victory" gained by the Turks was received yesterday at Paris. This must be the defeat of Gortschakoff, before intimated.

Neither the London nor the Paris press afford any certain light on the intentions of the two governments. Beyond question these governments are mainly responsible for the war, consequent upon the passage of the Pruth by the Russians. They have been willing to be deluded by the pacific professions of Russia, and in deference to the great conservative power would have permitted the degradation of Turkey; and from what is said, and what is not said by the government journals, they will permit the emperor of Russia to make convulsive efforts and to wade through a sea of blood to gratify his proud and vengeful spirit. If the two governments do not speak and act now, in a few months half a million of men, Turks and Russians, will be in conflict; and the indignation of the world must be added to the contempt which is felt toward imbecile and half-hearted ministers and diplomatists.

MR. CORBEN AND LORD HOWDEN ON THE LAST GREAT AMERICAN SEA SERPENT.

American news and American speculations, as communicated to England, often display the imaginative faculty operating in a very high degree; and, if one might speak and live, any amount of credulity, if not of something worse, which is wholly inconsistent with the general idea of American sagacity and intelligence. Three days since the London papers quoted an extraordinary story from the *National Intelligencer* and the *Union* of Washington. The tale, gravely told, was as absurd as wicked, and yet it seemed to be believed by the writers, and to have vastly stimulated to an extraordinary degree a certain kind of humanity and patriotism. The tale in effect was that the English government had succeeded in certain intrigues at Madrid, the objects of which were, first, an indefinite extension of the African (not American) slave-trade; that Africans without obstruction and without stint were to be bought or stolen and imported into Cuba; that these Africans and their fellow slaves were to be considered as apprentices for a term of years, and then to become free.

No one here took the trouble to contradict this extraordinary tale; it was too absurd and ridiculous, and too grossly wicked, to be accepted for a moment as having a possibility of truth. It was placed in the same category as that New York fact which was promulgated during the last presidential election—the tale of remittances from London to a virtuous New York paper.

But it seems a Virginian in Paris, Mr. F. B. Corben, revived the tale on the authority of the Washington prints. He enjoys the acquaintance and friendship of Lord Howden, the English Ambassador at Madrid, who is also now in Paris. In a plain downright manner Mr. Corben wrote to his noble friend on the 14th inst., and told him the Washington tale. Lord Howden answered the same day, fully and frankly. "I give you," said Lord Howden, "in the most solemn manner such laughable though wicked fabrications allow, my unqualified contradiction to the whole matter." He tells Mr. Corben what have been his objects at the court of Madrid; how he had been making unceasing representations respecting the number of slaves almost openly imported into Cuba; how he made fruitless attempts to get the Spanish government to unite with France, England and the United States to declare the slave trade piracy; how he had labored to get the Spanish government to observe the treaty of 1817, so shamefully violated in the case of the Emancipados, and that he had succeeded in getting a promise of better faith in this matter.

The letters will no doubt be published in the United States; this is accurately the substance of them; and no one need for a moment doubt the exactitude of the statements made so frankly by Lord Howden to Mr. Corben. That such stories should be promulgated, be believed, and be extensively discussed in the United States, argues a state of intelligence or of moral feeling altogether unsuspected by European understanding.

England—speaking comprehensively—England would desire to see the infernal traffic in human beings stopped. England has the extremest right to demand of Spain that it should be stopped by that State, for England has bought and paid for the abstinence of Spain from the trade accursed. England might have done more, and ought to have done more for the Africans enslaved in Cuba since 1817. England is bound by every sentiment of humanity and by all the obligations of religion to use her utmost moral influence with Spain, if it might be, to ransom Cuba from the cherished "curse" of slavery. These things it were the duty and the honor of England to do; but to do evil that good may come—to allow Africans *ad libitum* to be imported, in order that they might at some possible or impossible time be enfranchised, that never entered the imagination of Englishmen, though so widely believed at Washington.

It has not been said in England that the government and people of the United States would even make war in order to extend the area of slavery and to perpetuate it in Cuba. This would be too wicked and horrible a thing to be thought of or suggested; and yet, if I mistake not, the *satanic* sentiment and resolve have been expressed in connection with the discussion raised respecting Cuba and its future. AGRICOLA.

Arrival of the Europa.—The English mail did not arrive here until Tuesday morning, bringing news to Nov. 19. Commercially, advices are favorable. Cotton is steady. Breadstuffs, as also the English Consols, have again advanced, and the state of the English money market is highly favorable to a steady recovery of stability in Wall-street.

In spite of all the contradictory rumors respecting the Russo-Turkish war, (say the English papers,) the English securities are advancing, the prices at close of business on the 18th Nov. being 95 3-8, the highest point reached for some time past. Money continues to be abundantly supplied, and the market is in an easy condition.

The foolish notion that prevailed here in some circles, that Lord Aberdeen had resigned, or was about to resign, improbable as it was, is proved to be without any basis of truth.

France.—It was said that Louis Napoleon had recently freely expressed his thoughts on the Eastern question, both in his recent attempts, in conjunction with England, to put an end to the war, and when he made up his mind to a more determined policy; one of the first steps will be the immediate recall of all the diplomatic agents who have been concerned in the "Notes" and their substitution by military men. The dispatch of General Baraguay d'Hilliers to Constantinople is the first step in this direction.

India.—Reports were current in Northern India that a Russian army was invading Khwa and Bochara, that Russia had entered into an alliance with Dost Mahomet Khan, and that a large Persian army was also collecting in the valley of Scollinie, for the purpose of cooperating with Russia against Turkey.

China.—The insurrection at Shanghae had been occupied since the 7th Sept. by a band of insurgents. At Amoy, on the 12th Sept., the rebels completely routed a body of government troops.

Australia.—The amount of specie held by the Bank of England by the report of the 11th November was £15,645,535, showing a slight increase. The demand for money in London is evidently abating, and the rate shows a downward tendency, though the foreign exchanges are not favorable All activity in business is confined to the gain and bullion trade. The difficulties existing between the operatives and their employers continue unadjusted.

Lord Mayor's Day.—The London correspondent of the Edinburgh *Witness*, in describing the customary feast in Guildhall, says:

"Lord Aberdeen and most of the Cabinet Ministers were present, Mr. Buchanan, the new American Minister, and several of the foreign diplomatists. Mr. Buchanan is a tall, venerable gentleman, with white hair, a face long and thin, sparkling eye, and altogether an intellectual expression of countenance. He conformed to the regulations which have lately been issued to American representatives in foreign countries by President Pierce, and appeared at the dinner in plain evening dress, though everybody else who had the smallest possible pretension to a uniform displayed one; even Mr. Edward Rule, the dissenting farmer, and member for Cambridgeshire, appeared in the scarlet and silver tiss of a deputy-lieutenant."

MISCELLANY.

In respect to the will of the late Lieutenant-General Sir Charles Napier, probate was taken out on Friday last, and the amount sworn under £20,000.

The telegraphic communication between Lymington and Osborne House, in the Isle of Wight, is nearly completed. The telegraph cable across the Solent will be laid down this week.

The shippers of Leith have been informed that notice has been served on their ships at Cronstadt "to be in readiness to go to sea at four or five hours' notice, with or without convoy."

Mr. Whitworth, of Manchester, has brought back from his recent tour as a Royal Commissioner, through the manufacturing districts of the United States, a report filled with the most startling evidences of the progress which the mechanical arts are making there.

The Times.—The Right Hon. the Chancellor of the Exchequer is stated in political circles as unwilling to bear the expense of this popular measure with the army; and it is understood to be postponed *sine die*.—*Herald.*

The Leipsic magistrates, in order to prevent bakers from selling wet bread, or rather that fraud be baked, whereby the weight is increased, have forbidden all loaves to be sold that have not been baked at least forty-eight hours.

Cost of Living.—"Taking all in all," says a Manchester trade circular, "living is enhanced by one-third, compared with the average of the last two years."

Dante.—The *Civilta Cattolica* of Genoa announces that a song by Dante, hitherto unpublished, has been found in the library of Prince Barberini, at Rome.

The Grand Duke of Tuscany and his son dined with the Pope on the 26th ult. The other guests were Cardinals Patrizi, Fornari, Wiseman and Antonelli.

General Narvaez has returned to Spain. A burial-ground has been granted for the use of Protestants at Madrid.

The population of Prussia, in December, 1852, was 16,935,420 souls, giving an increase, during three years from 1849, of 537,972 souls, or 3 28 per cent.

A nobleman whose estates were lately sequestrated by the Austrian government, has just been created a Senator in Piedmont.

A Naples correspondent of the *Morning Post* says that a fashionable lady was recently arrested by the police because her bonnet was accidentally trimmed with ribbons which formed the Italian tri-color.

The Attack on the Gold Escort.—A correspondent of the *Times* states that all the robbers of the M'Ivor gold escort in Australia have been taken, and a great part of the gold recovered.

The Homes of the Poor.—"I can take my boys out with me, tire them, and bring them home to bed," says a respectable mechanic; "but, sir, it makes my heart sick to think of what my wife and the girls have to spend the day among."

From Australia.—By the arrival at this port of the ship Bavaria, from Melbourne, we have Australian papers of the 29th of August, and the first shipment of gold direct from Australia to this port which has yet been received. She has six thousand ounces of gold dust on freight to Adams & Co., and about $120,000 in the hands of her passengers, all of whom appear to have been remarkably fortunate in their mining operations.

CONGRESS.

The 33d Congress of the United States convened at Washington, according to the requirements of the Constitution, on the first Monday in December, 1853. A full quorum of both Houses were in attendance at 12 o'clock. The Senate had chosen its officers at the extra session held in March last. In the House, contrary to the confident anticipations of many polititians, the friends of the administration proceeded without any concerted opposition, to organize the body by the re-election of *all* the officers of the last House, viz.:

Speaker—Hon. Linn Boyd, of Kentucky.
Clerk—Mr. Forney.
Sergeant-at-Arms—Mr. Glossbrenner.
Doorkeeper—Mr. M'Knew.
Postmaster—Mr. Johnson.

WASHINGTON, Monday, Dec 5.

IN SENATE—Forty-six Senators were present at the opening. Notices of bills and motions were given—

By Mr. Dodge, of Iowa, for a railroad grant of land in Iowa, and for a territorial government in Nebraska.

By Mr. Jones, of Iowa, for a railroad grant.

By Mr. Gwinn, of sundry bills for California, and for a line of steamers from San Francisco to the Sandwich Islands.

By Mr. Seward, for information concerning the correspondence with the Sandwich Islands.

By Mr. Fish, for a committee of inquiry concerning sickness in emigrant ships.

By Mr. Bright, for the appointment of chaplains.

IN THE HOUSE.—The clerk called the members to order at 12 o'clock, and called the roll, when 217 members answered to their names.

Mr. Olds moved to proceed to the election of speaker. Carried, and Messrs. Ingersoll, Chandler, Davis, and Ewing appointed tellers. The election was made viva voce, and the votes were reported; 143 for Boyd, 35 Wise for Chandler, 11 Free Soilers for Campbell, and 27 scattering. Mr. Boyd briefly acknowledged the honor, and then Mr. Giddings, the "Father of the House," administered the oath of office to the speaker, who in turn administered the same to the other members, called up by delegations. Committees were appointed to notify the President and the Senate that the House was organized.

Mr. Campbell, of Ohio, offered the following, which was adopted: That the rules of the last House be adopted, as the rules of this, until otherwise ordered, provided there shall be a committee of five appointed to revise them, which committee shall have power to report at any time, and their report shall be acted on by the House till disposed of, to the exclusion of any other business, anything in any temporary rule to the contrary notwithstanding.

Mr. Forney was chosen clerk by 121 votes out of 200.

On motion of Mr. Stanton, of Tennessee, the remaining officers, viz: Messrs. Glossbrenner, Sergeant-at-Arms; McKnew, Doorkeeper; and Johnson, Postmaster, were jointly reappointed by resolution.

On motion of Mr. McNair, a resolution was adopted to select seats by lot.

The President's Message was delivered, as usual, on Tuesday. It goes largely into the defense of "acquiescence" in the "Compromise," and thus re-opens the discussion. It re-affirms the "doctrines of '98," and proclaims peace at home and abroad. We have room but for the following brief abstract:

The public revenue for the fiscal year ending June 30, 1853, was $61,337,574, besides a previous surplus of $14,632,136; while the expenditures were only $43,544 262; leaving the enormous balance of $32,425,-448, which is $5 per cent. in excess of receipts! The public debt on the 4th of March last was $69,190,037, of which $13,703 029 have been paid, by purchasing stocks at the market price, thus affording essential relief to trade. It is proposed to reduce the revenue to the standard of the public expenditure, by lowering the duties on certain articles, and adding to the free list many articles now taxed.

The gross receipts of the Post-office was $7,982,756; which is $2,042,032 beyond the receipts. The principal cause of the excess is stated to be "the enormous rates the department has been compelled to pay for mail service rendered by railroad companies." His mail steamer require "the immediate action of Congress." The total amount of lands disposed of within the fiscal year, was 25,346,992 acres, of which only 1,083,495 were sold. The land claims brought in under the Texan and Mexico. Grants of lands for railroads should be limited to cases where it would be good policy for a proprietor to aid such works.

GENERAL NEWS.

Monopoly.—In passing Taylor's old saloon the other day, we noticed quite a change; the windows were covered with gilt letters, informing the public that wild animals were to be seen inside. We entered, and saw some fine specimens; none better have ever been seen in this city. Everything about the establishment is in excellent order. The location is also very convenient for "Young America" to "see the elephant." See advertisement in another column.

Air-Line.—The N. Y. and Boston R. R. Co. have leased the Charles River Railroad, and will proceed at once to construct their road from the terminus at Dover to Woonsocket, passing through Medfield and Medway. The road through Rhode Island is now under contract; and when completed to New Haven, this route will be shorter by 25 miles than any other between New York and Boston, and will pass through a productive country all the way.

Sandwich Islands.—By advices via California we learn that another change has been made in the Ministry, Prince Kamehameha having resigned the office of Prime Minister, and John Young being appointed his successor.

From the La Plata.—By advices from Buenos Ayres to Oct. 2, we learn that the Constituent Congress of the Argentine Confederation, exclusive of Buenos Ayres, which still stands out alone, was in session at Santa Fe. They had refused to accept the resignation of Urquiza as Provisional Director. The election for President and Vice President under the new constitution was to take place on the 21st of Nov.

The Congress of the thirteen Provinces had unanimously approved the treaties made by Urquiza. The seat of Confederation has been established for the present at Parana.

At Monte Video all was quiet under the Provisional Government established by Gen. Pachedo and his associates, but President Giro, who had been deposed, was still in the harbor on board a French man-of-war, where he sought refuge at the time of the revolution in August.

Senor Seal, the Brazilian Charge to Paraguay, arrived at Rio on the 15th of October, having been ordered off by the President of Paraguay, for some alleged insulting remarks.

Romanism and Politics.—During the late political campaign in Massachusetts, the Romish bishop's paper, the *Pilot*, urged the Catholics to vote against the constitution of the State by such considerations as the following:

"Cannot you see that, in a very few years, it will be your interest to have the Boston delegation to the House of Representatives constructed just as it now is? Say, is it better for you to have three or nine representatives, or to have the whole forty-four? What blind men you are, and how easily you let stump orators carry you away! Cannot you let go the eighth of a loaf to-day that you may have the whole of it to-morrow?"

Bumas.—Alexandre Dumas has written a letter to a friend in New York, in which he says: "Find for me on the borders of the St. Lawrence, the Hudson, the Delaware, or the Ohio, a corner where, surrounded by my children and friends, I may spend my last days, and die in tranquillity under the star of liberty."

Oregon Census.—Judging from the returns thus far received from the census takers, the population of this Territory will exceed 30,000. To this is to be added the immigration of this year, numbering from 6,000 to 8,000.

Nebraska.—Mr. Manypenny, the Commissioner of Indian Affairs, has prepared his report. He went out to Nebraska with $50,000, and authority to extinguish Indian titles. But he determined for good reasons not to make a treaty, reported the plan of establishing a Territorial Government over Nebraska. This is to be a serious question in Congress. It will revive national disputes. The government approves of Manypenny's report.—*Wash. Cor. J of C.*

Strike and Rebound.—The workmen who had been engaged at one dollar per day for a month in repairing the damage made by the late storm on the Naugatuck Railroad, struck for higher wages in the midst of their operations, demanding two dollars per day. Within an hour the contractor hired fifty men to take their places, when the strikers struck their colors and went to work for 87½ cents per day.

Portuguese Immigrants.—The bark Clarendon arrived with 170 immigrants from Madeira, consigned to W. Whelen, Esq., of Hampstead Estate in this Parish. There are among them a number of fine healthy young persons, who, we are convinced, will be of great service to our agricultural friends.—*Falmouth (Jamaica) Post.*

Ship Canal.—The Cleveland Board of Trade have resolved to memorialize Congress for the construction of a ship canal around Niagara Falls, the American side, alleging that the imposition of discriminating tolls on American vessels through the Welland Canal, as proposed in the last Canadian Parliament, would set as a prohibition, and strike down American capital more than sufficient to build the proposed canal.

Church Edifice.—The Metropolitan Methodist Episcopal Church of Washington City, is to be of stone, three stories in height, and 70 feet wide by 100 in length. It will not cost less than $50,000, and this, we believe, is exclusive of the lot, which is already secured.

Counterfeit American Quarters.—The new American twenty-five cent pieces have been extensively counterfeited, and large numbers of the bogus coin are in circulation. When not worn, they are a good imitation, with one exception—the milling on the outer edge is badly done.

South America.—The American press at Panama urges the necessity of a line of American steamers along the western coast of South America, from Panama to Valparaiso.

Lynch Law in Putnam.—The lawyers in Windham county are taking measures to erect a suitable monument to the memory of General Israel Putnam, whose remains now rest under a dilapidated stone in the town of Brooklyn, Ct.

Railroad Trains.—We now have twenty-eight arrival and departures of railroad trains daily at Cleveland.—*Cleveland Herald.*

This comes hardly up to Buffalo time. We have forty-two arrivals and departures by railroad, to which additions will be made as soon as the Brantford road is completed, and also the Buffalo and Corning.—*Buffalo Courier.*

And we have over sixty railroad arrivals and departures daily. And additions innumerable will be made when we get that horse railroad between this city and West Troy.—*Albany Atlas.*

Virginia.—This year 600 families have removed thither and purchased farms. Lands which a year since could have been bought for one dollar per acre, now bring readily $2 and $2 50. Senator Robert M. T. Hunter has purchased 10,000 acres at $2, in what is known as the wilderness. Coal, iron, lead and salt are abundant in this county.

Important Life Insurance Case.—The Supreme Court (Pa.) decided in the case of Callender *vs.* Keystone Life Insurance Company. It is held that any misrepresentation or concealment, by any applicant for insurance, of a fact which is material to the risk, whether made by mistake or fraud, is fatal to the policy—and that any fact which if known would increase the risk of the premium, is material. The defense set up by the Company was, that Callender had committed suicide, and that moreover he had misrepresented his occupation at the time of applying for his policy, by calling himself a farmer, whereas he was engaged in slave catching. These facts were clearly made out on the trial, and the Supreme Court affirm that such defense is a good one, and fatal to the policy.

Marine Telegraphing.—The Boston *Post*, speaking of the proposed oceanic telegraph, wonders whether the news transmitted through salt water will be fresh.

St. Paul, Min.—The number of steamboat arrivals at St. Paul for four seasons is as follows:

Arrivals in 1850 - - - - 104	Arrivals in 1852 - - - - 171
Arrivals in 1851 - - - - 119	Arrivals in 1853 - - - - 229

In 1850 navigation commenced on the 19th day of April, and closed on the 18th November. In 1851, on the 4th of April, and closed the 20th of November; in 1852, on the 16th of April, and closed on the 10th of November; and in 1853, on the 11th of April.

Independence of Parity.—The Buffalo Courier, (*Adamsantiree,*) contains this paragraph:—

"The recent election has developed one fact, if no more,—that is, that the people are fast declaring themselves independent of mere party dictation and control. This, under existing circumstances, we regard as a favorable sign of the times."

Valuation in Ohio.—In 1847 the valuation of real estate in Ohio, for taxation, amounted to $475,000,000 A re-valuation has been made this year. The returns are nearly all in, and the total will reach $800,000,000. This shows an increase of $350,000,000 in six years—nearly 76 per cent.

Paid Firemen.—The adoption of the paid system in the fire department of Cincinnati is operating as beneficially there as it has elsewhere.

Clear the Track! the Train is Coming.—Messrs Mathers & Johnson, of Palmyra, Marion county, Missouri, have telegraphed to us from Quincy, Illinois, announcing that on Saturday night the 29th ult., "thirteen negroes, men, women, and children, left Marion county on the underground railroad, for parts unknown,—but supposed to be Canada."—*Chicago Trib., Nov. 7.*

Massachusetts.—Of the fourteen counties in the State, nine gave majorities against the new Constitution, and five voted in favor of its adoption. Suffolk gave the largest vote against it, and Worcester County returned a majority of 5073 in its favor. The votes now stand—Nay 65,161, yea 60,199.

Frequent Savings.—The directors of the Williamsburg Savings Bank, have agreed to receive deposits as low as *five cents.*

Printing Press.—Simplicity is a great excellence in a machine; and we have never seen this quality carried so far as in the "Diamond Printing Press," advertised in another column. It is designed for printing cards and circulars, and the smaller descriptions of jobwork. It works on the principle of the bed and platen, without rollers or cylinders, the platen turning on hinges and serving as a frisket, while the impression is made by a lever pressed directly downward in a very ingenious arrangement. The price for a press of "half-cap" size is $50—"half-medium," $90. The proprietors are M W. Chase & Co., Buffalo. Mr. F. Leonard, 9 Spruce-street, is the agent here.

NEW YORK CATTLE MARKET.... DEC 8.

For Beeves, at the Washington Drove Yard, corner of Fourth Avenue and Thirty-fourth-street, and at Chamberlain's Hudson River Bull's Head, foot of Robinson-street. *For Cows, Calves, Sheep and Lambs*, (and also for Beeves,) at Browing's, in Sixth-street, near Third Avenue; and also at O'Brien's Central Bull's Head, (for Cows, Calves and Beeves only,) No. 9 Sixth-street, and at Chamberlain's.

AT ALLERTON'S WASHINGTON DROVE YARD.—Offered to-day 2270 Beef Cattle—offered during the week, 2618. We subjoin the returns for the week, in detail, together with the session of country whence the supplies were:

BEEF CATTLE.

By the Erie Railroad,	head,	320
" Hudson Railroad,	"	120
" Harlem Railroad,	"	764
From Pennsylvania,	"	216
" Virginia,	"	242
" Kentucky,	"	—
" New York State,	"	762
" Ohio,	"	179
" Connecticut,	"	92
" New Jersey,	"	29
OTHER STOCK.		
By the Erie Railroad—Sheep,	"	—
" " " Hogs,	"	—
By the Harlem Railroad—Sheep,	"	—
" " " Cows and Calves,	"	12
" " " Veal Calves,	"	164
" " " Sheep and Lambs,	"	1182
By the Hudson River—Sheep,	"	—

Owing to the comparatively small number of Beeves on sale prices have materially stiffened,—the range being from 8 to 10 cts. Cows and calves all sold at from $12 to $36@$58, as in quality. Veal Calves 4 to 6¢.; Sheep $2 50 to $10.

At Browning's—Cows and Calves, 12 head—Offered, 348 Beef Cattle, 84 Cows and

Editors' Table.

MR. PUTNAM'S PUBLICATIONS.—The imprint of G. P. Putnam & Co. has become a guarantee of the substantial value of any book that bears it, and of its complete mechanical and artistic execution. The standard of publication adopted by this house is one that in the yet infant state of American literature requires taste, judgment, enterprise, capital, and patience; but that will in the end be appreciated by all judicious book-buyers, and will yield ample returns to the publisher. One might purchase Mr. Putnam's catalogue through, without risk of getting trashy books, or even books of indifferent value. We are led to these remarks just now, by the pleasure we have found in looking over in succession several of Mr. Putnam's recent publications that have accumulated upon our table.

First in order comes an Illustrated Edition of *The Wide, Wide World*. Of the story itself—more than once commended in our columns, and already embalmed in the delighted sentiment of tens of thousands upon both sides of the Atlantic—nothing remains to be said, except that it will bear reading over in the light of the artist's pencil that has invested its characters and scenes with a palpable existence. We now speak of it as a work of art; and in this view its attractions are—a fair and ample page, a rich and delicate binding, and a score of appropriate and beautiful illustrations. These last are executed in a superior style, and form of themselves a spirited story. To be sure the artist's conception of a character will not always answer to your own; your portrait of Ellen or of Mr. Van Brunt—for what reader has not a portrait of the *persons* whose characters interest him so deeply?—may not be daguerreotyped in the fine plate before you. But after all the artist's picture is a good one—perhaps better than yours;—and we will certainly accept his exquisite rural scenes in preference to anybody's fancy sketches. Altogether a superb gift-book.

Next we have a choice edition of THE WORKS OF JOSEPH ADDISON. The second volume argues the existence of a first,—but our copy has not come to hand. This volume contains the Dialogues on Medals, the Travels, the Essay on Virgil's Georgics, the Discourse on Ancient and Modern Learning, and that of the Christian Religion, together with numerous letters.

No author among our English classics wears better than Addison. Exact without stiffness, elegant without display, learned without parade, his style is especially worthy the study of young writers in an age whose whole tendency is toward the intense, the showy, and the "effective." We welcome this attractive edition of his works. They are well edited in the main, though the foot notes exhibit an occasional bit of pedantry, and an air of patronizing the author and showing up his minor faults, not quite in keeping with the severe and beautiful simplicity of the text.

We have particularly enjoyed the re-perusal of the travels in Italy, which enable one to compare notes with an intelligent observer of a century and a half ago.

This edition will extend to five volumes.

A DAY IN THE NEW YORK CRYSTAL PALACE, and How to make the most of it. By Wm. C. Richards.

Such a hand book as this is indispensable to one who would visit the palace with the best economy of time, and with a good understanding both of its plan and of its multifarious contents. To enjoy the palace one *must* examine it systematically and in detail. We have found this book of essential service. It is edited by a competent authority, and is published in good style, with fine illustrations and copious marginal references.

HISTORY OF THE CITY OF NEW YORK. By David T. Valentine, Clerk of the Common Council.

In quite another line from the foregoing publications of Mr. Putnam, is the history of our own city from the days of New Amsterdam downward. Yet in style it exhibits the same good taste with these, and in its department it is of unrivaled value. Mr. Valentine has command of the most ample materials, and he has given us in a reliable form the results of the familiar investigations of years.

LIGHT ON THE DARK RIVER; or, Memorials of Mrs. Henrietta A. L. Hamlin, Missionary in Turkey. By Margaretta Wolfe Lawrence. Boston: Tickner, Reed & Fields.

This beautiful tribute to a beautiful character has a value beyond its interest to the personal friends of Mrs. H., in the revelation it makes of the innermost workings of divine grace upon a delicate and susceptible spirit, developing in it faith, and patience, and courage, and zeal, and endurance—all the elements of a true Christian heroism—and crowning its last earthly hours with the serenity of heaven. Of missionary life, too, its high and blessed consecration, its meek endurance, its strange and varied experiences, its abundant labors, its every-day phases, and its extraordinary crises of danger or of success, this volume affords many glimpses that will kindle new sympathy and prayerfulness in the churches in behalf of the servants of Christ in foreign lands.

To us the volume has a home-like interest; for though we never knew the subject of these memoirs, we have seen those who reflect the gentle and thoughtful beauty of her portrait in the home that she hallowed and blessed, and have looked upon the mementoes of that sacred baptismal scene that seemed, as at Jordan, to open heaven for the visible descent of the Dove to earth.

The labor of Mr. H. in removing the loved remains from Rhodes to Constantinople, is a fine example of Christian faith and heroic love.

We commend the book as a valuable addition to the recorded treasures of Christian character, and as a silent but powerful witness for the missionary cause.

JUVENILES.

Mr. *Randolph*. 683 Broadway, sends us a new book by Mrs. *H. C. Knight*, called KENNEY'S MILLS, OR THE EARNEST WORKER.

MRS. Knight writes stories not merely to please but to instruct; and yet her moralising never overburdens her story. She is always true to the life, sprightly and full of point. In this book she more than equals her Reuben Kent and other productions that enjoy a deserved popularity.

A BIRTH DAY BOOK FOR BOYS AND GIRLS. Northampton: Hopkins, Bridgman & Co.

This book is fully up to the mark in juvenile literature. Its pieces are short, simple, lively, instructive; they convey in a small compass and in an attractive form, a large amount of useful information drawn from nature and from science, and accompanied with good moral lessons. The illustrations are beautiful, and the whole style of the book is such as must delight young eyes in the Holidays.

GOLDENLINK; or, Tales and Poems for the Young. By William Oland Bourne. New York: Charles Scribner.

Mr. Bourne has aimed in this volume to produce a book of permanent interest and profit to the young;—a book that will not merely while away a holiday hour, but will prove an entertaining companion even for children of a larger growth. Each story has a distinct purpose;—the development of some principle or some trait of character important to success in life and to the formation of the man. The story of Hugh Miller, for example, is one of fascinating interest, and of copious instruction. No boy can read it without deriving from it a healthful stimulus to energy, perseverance, industry and morality.

We are glad to see books of this class coming into competition with ephemeral stories for holiday honors. The publisher has done his part to clothe with external attractions a volume of such sterling merit.

We have received a pamphlet, printed at Jaffala, Indta, entitled, "Report of the American Ceylon Mission for 1852, with a brief sketch of the Mission." pp. 56.

CHRISTIAN HOMES AND CHRISTIAN MOTHERS.

It is often thought that a young man who has lived sixteen or twenty years in a quiet country village, surrounded by all the powerful influences of home and parents and sisters—the village school and the village church, must be fortified by principle, and proof against temptation, and to him the man of business hesitates not to award the office of trust.

And this, I hope, as a general rule, will hold to be true; and yet I have seen many a country home destitute of what it most needed to prepare young men for the teachings and responsibilities of city life, and this is true of some which are termed the religious homes of Puritan New England.

True religion always produces true refinement—neither the mind nor manners can be gross or repulsive in any home, however humble, where religion is made the basis of home education.

However great the ignorance on every other subject, a mind well-instructed in the Bible, and imbued with its principles, stamps the countenance with intelligence, and gives a pleasing grace to the manners, and none in our land are so poor or so secluded, that they cannot obtain this knowledge.

But there are counterfeits of all genuine coins, —there are many false religions and many false professors of the one only true religion, and there are also many who would never be deliberately guilty of hypocrisy, who are grossly deceiving others, because grossly deceived themselves.

I remember a mother who seemed to think her whole duty performed when she attended church regularly on the Sabbath, was punctual at the weekly lecture and prayer-meeting, and strict in the performance of family devotions; but whilst she was absent in the enjoyment of religious exercises, her children were left to seek amusement as they pleased, in the house or in the street, to acquire habits of disorder and idleness, and to feel one of childhood's greatest woes—neglect.

While they were young the discipline of force was maintained over them, and they were compelled to render an obedience which was irksome, because unmingled with love. No familiar instruction in the family circle made the Sabbath a welcome day, or circled the family altar with cherished associations and sweet remembrances. In the mother was exemplified the sad effect of the want of education and early care. She performed a great amount of labor, but the absence of system in her arrangements, made it all of little avail in producing comfort.

True Christian principle and a right understanding of Christian duty would have taught her that to preside with quiet dignity over her numerous household, and there, by a winning example, to teach the beauty of holiness and humble piety, was not only her duty as a Christian mother, but the surest way of recommending the religion she professed to love.

Sons returned from toil to murmur that "Mother was never at home, and nothing was ever in order," and daughters complained that all effort to please was useless—that they had never in their lives heard the voice of gentle counsel, or received instruction in a single duty in words of patient and affectionate kindness.

If they did wrong they were scolded, and they insisted that if they did right they were scolded just the same—they did not love their mother, they only feared and trembled in her presence. And from nothing which appeared in her manner or intercourse with them, after the period of infancy, would it have been imagined by a casual observer that she had for them even ordinary regard. To get rid of the care of them, to flee from them as often as possible, if she were seeking happiness, was her habit, whether it was what she deliberately intended or not. Young girls, with warm hearts and yearning affections, were repulsed from the bosom which should have cherished them, won their confidence, and yielded the balm of sympathy, and boys full of spirits and animal life, fled from the cold unconfortable atmosphere of home, to seek other firesides, where the mirthfulness and elasticity of youth could expand amidst genial and live-giving influences.

And what sort of an influence did they carry forth into the world? Whilst children, they were compelled to go to church, but I have traced many of them in city and country where they are scattered—in our own land and in countries beyond the seas—and few of them are ever seen on any occasion to enter the house of God, to interest themselves in a single enterprize of benevolence, or seek the welfare of a human being.

What a fearful account must that mother have to give of her stewardship! The church and the prayer-meeting were to her what the confessional is to the Catholic, and when she had gone through the forms and ceremonies attendant upon those occasions, her conscience was satisfied. I would in no wise detract from the importance of public worship, or encourage any to forget the command, "Forsake not the assembling of yourselves together," but has not God made it a mother's first duty to rightly provide for and watch over her children?

In this case her neglect at length brought upon herself great sorrow, and upon her family deep humiliation and shame. One daughter was summoned almost instantaneously from life and health to death and eternity—to exchange a ball and bridal dress for the shroud and sable pall, and a son committed the most revolting crime in all the annals of guilt. Yet the mother felt no remorse; she could not see wherein she had not performed her duty. She had nine children, and all lived to manhood and womanhood, without one having manifested any interest in the salvation which they had heard was so necessary, but never really believed. One became a disciple of Paine, and others are nearly though not openly infidels.

A professing Christian who is not "a burning and shining light" spreads around a darkness which is more deleterious than the evil example of many professed worldlings.

I remember once to have heard a professedly Christian mother tempt her son to an evening festive circle, which she was anxious to attend, and could not without an escort, by telling him that "*wine would be among the refreshments*," and afterwards I saw that son reel home from the theater and the gaming table, and heard him utter to that mother the most revolting curses.

Possessing wealth without education and without refinement, she was not content with the humble position of being good, where there was no room for display. She did not like the restraints which family duties impose, and left her children weeks and months in the pursuit of selfish pleasure, knowing that they were in the midst of the most unhallowed influences, and congratulated herself that she was away from confusion and free from care. She did not herself read novels, nor allow her children to do so, but they all eagerly listened to, and repeated without compunction, tales of scandal and slander more corrupting than ever found their way into books.

Her public charities were munificent, but the individual poor and desolate might appeal to her in vain for sympathy or aid.

Her sons looked upon religion as the nurse of hypocrisy, and with the name of mother was not connected one pure holy thought. Sisters educated in the same way did not tend to elevate their ideas of woman, and when they had mingled with those of only a little lower grade, they felt unmitigated contempt for the whole.

And it is not strange that those who assume so lightly these responsibilities, and enter upon these duties without the thought or knowledge or care what they may be, should find them irksome beyond endurance; but it seems impossible that Christian principle having once taken root in the heart, should exhibit even for a day such fruit as this.

Neither of these professedly Christian mothers attempted to carry the cross; they only performed such duties as required no sacrifice of selfish pleasure. If they had resolved during one week to be "patient, long-suffering, and kind," it would have been like moving a mountain. To have set about the self-culture and self-discipline necessary to enable them to cultivate the minds and hearts of those under their care, would have required self-denial and exertion of which they had no idea, and of which nothing but genuine grace from Heaven would have made them capable.

It is the duty of every Christian to publicly profess his faith in Christ, and lend his money and his influence to sustain the institutions of the Gospel, but "*profession* is not *principle*," and we fear many are trusting to the "ordinances" and forms to carry them safely to Heaven, who will hear, when they arrive at the golden gates of the city of our God, the terrible condemnation of having eaten and drunk unworthily at the table of the Lord.

M. M.

For the Independent.

TEXTUAL SONGS.—No. I.

"The heart knoweth his own bitterness."—PROV. 14 : 10.

I.

Pent in its inner chambers dwell
The secret sorrows of the soul;
No stranger eye can read their cell,
No hands their records o'er unroll.

II.

And yet a tearless calm may beam
From the soft eye, our love to win,
And o'en a tranquil smile may seem
To mock the grief that gnaws within.

III.

So from the wave-o'erhanging height,
The beacon casts its Pharos glow;
The landsman sees the cheerful light,
But not the wrecks that dash below.

IV.

As inward grief the cords of life
With its deep canker wastes away,
And weaker grows the hidden strife,
Which earthly art can ne'er allay,

V.

Lean, sorrowing one, on Him who feels
Each pang that robs thy soul of peace;
Whose mercy brings the balm that heals,
And gives, at length, a blest release.

E. W. B. CANNING.

STOCKBRIDGE, MASS., Nov. 1853.

Pulpit Oratory.

A Theological student once wrote to Mr. Garrick for advice on public speaking, and he gave the following reply:—

"MY DEAR SIR:—You know how you would feel and speak in the parlor to a dear friend who was in imminent danger of his life; and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would be yourself; and the interesting nature of your subject, impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most graceful and graceful gesture. What you would be in the parlor, be in the pulpit, and you will not fail to please, to effect, to profit.

Adieu,

"D. G."

Commentators.

An eminent scholar and divine, on learning the death of Rev. Dr. Justin Edwards, who had completed his brief comment and instructions on the New Testament, and on the Old into the book of Psalms, said:

"Dr. Edwards had accomplished very much, and the ninetieth Psalm was a profitable and seasonable meditation for a Christian going home. Calvin, and Pool, and Henry, and Olshausen, all left their commentaries unfinished by reason of death—a token, I suppose, that the Master needs not his most honored and useful servants for earth, and is preparing to the survivors that the works of *life* should have the promptitude and solemnity that befit the labors of the *dying*."

EXTRACT OF A LETTER WRITTEN BY ADMIRAL LORD EXMOUTH TO A FRIEND.—"Why do you talk so relative to the wreck of the Dutton? Susan (the Admiral's wife) and I were driving to a dinner party at Plymouth, when we saw crowds running to the Hoe, (the harbor so called, I suppose) and learning it was a wreck, I left the carriage, and joined the crowd. I saw the loss of the whole five or six hundred men was inevitable, and could not get that the circumstance of an officer was pulled on shore as I reached the surf. I urged their return, which was refused; upon which I made the rope fast to myself, and was hauled through the surf, on board—established order, and did not leave her until every soul was saved but the boatswain, who would not go before me. I got safe, and so did he, and the ship went all to pieces."

Who can doubt that the breast of this noble sailor was filled with most delightful emotions when the deed was done, which he, with so much modesty and simplicity, relates. But who can tell the joy of him, who, himself safe on the heavenly shore, shall there know, that by his poor efforts here, many souls have been saved from sinking into the depths of perdition; and not that only, but raised to the bliss and glory of heaven.

REVERSE OF FORTUNE.—A lady, well known, and long respected as an eminent teacher in this city, died at the advanced age of 80, a few days since, in the City Alms House. I knew this lady as the directress of a fashionable boarding school in this city. For 25 years she was very successful and had accumulated $50 000 which she invested in Fire Insurance Stock, in 1835. Her losses by the great fire ruined her fortune and prospects, and too proud to apply to friends, she went to the City Alms House, where she has lived some years, and died as stated. This lady was highly educated, possessed polished manners, led an exemplary life, was a most useful member of society, had educated hundreds of young ladies, and yet doomed to die in an Alms House. Alas! we know not what we may come to in this changeful world.—*Mirror*.

AMERICAN INGENUITY—MATTER THAT ALMOST THINKS.—Among the multitudinous objects in the Patent Office at Washington, and which evince what skill can do, "is an invention that picks up pins from a confused heap, turns them all round with their heads up, and sticks them in papers in regular rows,—another goes through the whole process of cigar making, taking in tobacco leaves and turning out the perfect article. One machine cuts cheese, another scours knives and forks, another blacks boots, another rocks the cradle, and seven or eight take in washing and ironing, another patents a fire proof machine that counts the passengers in an omnibus and takes their fare. When a fat man gets in, it counts two, and charges double. There is a variety of guns that load themselves; a fish-line that adjusts its own bait, and a rat-trap that throws away the rat, and then baits and sets itself, and stands in the corner for another."

Nine, and seventeen of the children died, and the one on which, as we know, he prided himself most, was the abolition of slavery in the French colonies. A general decree to that effect had been signed on the 4th of March. M. Arago appointed a commission composed of Mestro, director of the colonies, Perrinon, a naval officer, Cochin, an advocate, Gaumont, a watch maker, Percin, and Prof. Wallon, for the purpose of preparing the statute and maturing the means for its peaceable and successful execution. The Presidency of this Commission he gave to Victor Schoelcher, one of the editors of *La Reforme*, a gentleman widely known as a Republican socialist. The statute and accompanying decrees were published in the *Moniteur*, April 17, 1848, without a word of remonstrance from any government.

"A creature so feeble and so ignorant as man, cannot afford in thought even, much less in reality, to dispense with the care of a being so powerful and so wise as God. Confidence in God is not a mere sentiment creeping into the heart at the expense of reason; it is one of the subjective necessities of our existence, morally forced upon us by the limitation of our knowledge. The limitation is real, immaterial what may be man's theory of it. To rise from the atheist as to the Christian. To deny and disown his providence, makes no man a prophet. It takes away from the soul the comfort of hope, by removing from its vision the compensation for its own ignorance."

DECISION AND TRUTH.—Whatever you think proper to grant a child, let it be granted at the first word, without entreaty or prayer, and above all without making conditions. Grant with pleasure, refuse with reluctance, but let your refusal be irrevocable; let no importunity shake your resolution; let the partials "no," when once pronounced, be a wall of brass, which a child after he has tried his strength against it half a dozen times, shall never more endeavor to shake.

George Fletcher, of London, who will be one hundred and seven years old next February, recently preached at the Methodist Chapel, Nottingham. Mr. Fletcher served in the British army during the Revolutionary war, and has been class leader for 80 years.

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